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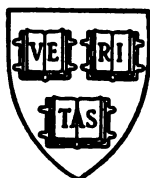
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**JOURNAL**  
**OF THE**  
**POLYNESIAN SOCIETY**

**CONTAINING**  
**THE TRANSACTIONS AND PROCEEDINGS**  
**OF THE SOCIETY.**

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**VOL. IX.**

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**1900.**



**WELLINGTON, N.Z. :**  
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**1900.**

1720

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THE JOURNAL  
OF THE  
POLYNESIAN SOCIETY  
CONTAINING THE TRANSACTIONS AND PROCEEDINGS  
OF THE SOCIETY.

Published under the Authority of the Council, and Edited by the  
Hon. Secretaries.

No. 33. MARCH, 1900.

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(Authors are alone responsible for their respective statements.)

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Wellington, N.Z.

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AGENT FOR AMERICA: Rev. S. D. PEET, EDITOR OF "THE AMERICAN ANTIQUARY," CHICAGO  
1900.





# POLYNESIAN SOCIETY.

---

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R. COUPLAND HARDING.

### Joint Hon. Secretaries and Treasurers, and Editors of Journal :

S. PERCY SMITH and ED. TREGEAR.

---

THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Government Buildings, Wellington New Zealand.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i, ii, and iii are out of print.

# MEMBERS OF THE POLYNESIAN SOCIETY.

1ST OF JANUARY, 1900.

---

The sign \* before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of residence.

---

## HONORARY MEMBERS.

Liliuokalani, ex-Queen of Hawaii, Honolulu, Sandwich Islands  
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Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England  
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- Partington, J. Edge, F.R.G.S., British Museum, London, England

# LIST OF MEMBERS.

v

- \* Rutland, Joshua, Canvastown, Marlborough, N.Z.
- \* Reid, W. S., Fitzherbert Terrace, Wellington, N.Z.
- \* Roy, R. B., Taita, Wellington, N.Z.
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- Williams, F. W., Napier, N.Z.
- Wallis, F., Right Rev., Bishop of Wellington, N.Z.
- Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.
  
- \* Young, J. L., Tahiti Island

## ANNUAL MEETING OF THE SOCIETY.

---

THE annual meeting was held in the Lecture Room, Museum, Wellington, on the 28rd January, Mr. C. A. Ewen in the chair.

The annual report and accounts were read and passed, and ordered to be printed in the March number of the *Journal*.

Mr. J. H. Pope was re-elected President, and Messrs Tone, Tregear and Smith re-elected members of Council. Messrs. Tregear and Smith were re-elected Hon. Secretaries and Treasurers, and Mr. A. Barron Hon. Auditor.

Professor H. H. Giglioli, of Florence (Italy), was elected an Honorary Member.

A vote of thanks to the Chairman concluded the meeting.

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## ANNUAL REPORT OF THE COUNCIL

FOR THE YEAR ENDING DECEMBER, 31st 1899.

---

*Presented at the Eighth Annual Meeting, January 23rd, 1900, in terms of Rule No. 13.*

---

IN presenting the Eighth Annual Report, the Council have to remark that nothing of particular importance requires the notice of the Society.

Our losses by death during the year have been fewer than usual—Mr. Haggard, one of our ordinary members, died, as also did the Rev. Samuel Ella, one of our corresponding members, whose loss will be much felt, for he was ever ready to render help from the large stores of information relating to Polynesian matters, which he acquired during a long residence in Polynesia.

We have also lost through resignation eight ordinary members, and ten have been struck off for non-payment of their subscriptions. The strength of the Society on the 17th January was as follows:—

Ordinary Members	...	..	..	166
Life Members	..	..	..	6
Honorary Members	..	..	..	6
Corresponding Members		..	..	16
				<hr/> 194

The above figures show a diminution on those of the present year of 18 members.

The *Journal* has been published with tolerable regularity each quarter of the year, and forms a volume of 271 pages (without index), being 23 pages more than for the previous period. The first three volumes of our Transactions are now out of print; those, therefore, remaining in the hands of members have acquired a considerable value. The first six volumes of the Transactions were sold at auction not long since for a price of 10 10s., proving that the *Journal* has acquired a value considerably above the subscription.

In financial matters the Society holds its own, notwithstanding that 24 members were in arrear with their subscriptions on the 31st December, a sum which, had it been paid, would have enabled the Council to refund to Capital Account the amount borrowed the previous year to pay for copying the Micronesian Vocabularies. The accounts attached show that we commenced the year with a balance of £16 14s. 5d., and end with one of £4 8s. 11d., whilst the Capital Account stands at £58 7s. 3d.

Reference has previously been made to the large amount of original matter still on hand and awaiting publication, most of it untranslated. It is hoped that some of it may be prepared during the coming year, for these original texts will prove of more and more value as time goes on. The aim of the Society is to preserve these texts in print for future generations, when the writers have passed away, together with the language in which they are expressed. If we succeed in doing this, the Society will not have existed in vain.

S. PERCY SMITH,	}	Hon. Secretaries.
ED. TREGEAR,		



**POLYNESIAN SOCIETY.**

**CURRENT ACCOUNT FOR THE YEAR ENDING 31ST DECEMBER, 1899.**

	£	s.	d.		£	s.	d.
By Balance from last year	..	..	16 14 5	Sundries, Exchange, Postage, addressing	..	..	..
<i>Journals</i> sold	..	..	5 0 0	cartage, &c. ..	..	..	8 3 0
Members' Subscriptions	..	..	154 15 0	Expenses Annual Meetings	..	..	0 15 0
				Printing—Vol. vii., No. 4, of <i>Journal</i> ..	..	..	34 17 6
				" " vii., No. 1 "	..	..	44 5 0
				" " vii., No. 2 "	..	..	48 0 0
				" " vii., No. 3 "	..	..	36 0 0
				Bank charge for six months	..	..	0 5 0
				Balance in Union Bank ..	..	..	4 8 11
							<hr/>
							£176 9 5

**CAPITAL ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1899.**

	£	s.	d.		£	s.	d.
January 1st, 1899—Balance from last year	..	..	55	5	0		
December 31st, 1899—Interest, 17 months, accrued			3	2	3		
1898—Two Life Subscriptions due from Current							
Account	..	..	20	0	0		
						£78	7 3
December 31st, 1899—Deposit with Wellington Trust and Loan Society	..	..					58 7 3
Two Life Subscriptions to Current Account	..	..					20 0 0
						£78	7 3

**Examined and found correct—A. BARRON,**  
*Hon. Auditor.*

S. PERCY SMITH,	} Hon.
ED. TREGGAR,	
	Treasurers.



## WARS OF THE NORTHERN AGAINST THE SOUTHERN TRIBES OF NEW ZEALAND IN THE NINETEENTH CENTURY.

---

BY S. PERCY SMITH.

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IN the "Peopling of the North,"\* a sketch of the history of the Ngati-Whatua tribe of Kaipara was given from the earliest times up to the close of the eighteenth century. The following account relates all that can be ascertained of the further history of that tribe up to 1840, when New Zealand became a British colony. Their history, from the close of the eighteenth century, became so mixed up with that of Nga-Puhi, that both have to be treated together, especially so as the later tribe takes by far the most prominent place.

The visit of Captain Cook to New Zealand in 1768 and the following years, and those of subsequent voyagers during the latter part of the eighteenth century, introduced many changes into the country, which told on the people in various ways. For the first time the Maoris became acquainted with a white race far superior to themselves in all the arts and sciences—acquainted, that is, personally, for they have embalmed in their traditions the far-off recollection of a fairer race than themselves, which their ancestors encountered in some of their distant wanderings. Hence the name they gave the white man, Pakeha, which means pale, or fair. The immediate origin of their name for us is undoubtedly derived from Pakehakeha, a name for a mythical white race, otherwise called Turehu, or Patu-pae-arehe, and by many old Maoris said to be a name for a class of sea-gods, who were pale in complexion. These gods were also called Waraki, a name

\* See this Journal, vol. v. and vi.

## 2 WARS OF NORTHERN AGAINST SOUTHERN N.Z. TRIBES.

often applied formerly to white men. Maitai was another name given to the white man, which means "from the sea," but it was also the name given to iron, indeed this is still the common name the Ure-wera and other tribes of the East Coast use, instead of the more general name, *rino*. Korako is another name applied to the Patu-pae-arehe (or fairies), and probably meant white originally, for it is also the Maori term for an Albino.\* Tupua again is a name frequently given to white people, but this does not refer to their colour, but rather to their superior knowledge, strange ways and customs. It is a name given to anything out of the common, and is equally applicable to black people. Whilst the meaning of *pakeha* (white or pale) is clearly as stated above, there are instances known in which the term was applied to members of their own race. The Ngati-Toa tribe, on their migration from Kawhia to Cook's Straits in 1821, were called *pakeha* by the original inhabitants of those parts.

It is strange, but prior to the advent of the white man, the Maoris appear to have had an idea that they were to receive the visit of some strange race. The following is the prediction as told by Pangari, of Hokianga, somewhere about the year 1820. At that time Pangari was an old man, and he had heard the story when quite a child, as related by the old men of Nga-Puhi. "In the days of old when Maoi was alive, he told this story. Maoi was a *tohunga*, or priest, and when he approached his end he said to Nga-Puhi, "It will not be very long before I die, nor very long after I am dead, that a god will come on the crest of the wave, and ghosts (*kehua*) will be on his back. That god will be like the canoes in appearance, but he will be much larger, and he will sail all over the ocean, over everywhere. He will never be mistaken in his course over the ocean; he will sail away, and will not be seen by the people. After a long disappearance another god will appear, who will be like the former one. The first god will come by the aid of sails, but the latter by the aid of fire."

Ellis, in his "Polynesian Researches," relates a very similar prophecy as obtaining amongst the Tahitians prior to the advent of the white man.

The traditions of the Pakehakeha, or Turehu, have, like so many others, in the process of time, become localised; and hence we find many hills in New Zealand assigned as their dwelling-place. The Ure-wera tribe will tell you that their sleeping-places, edged with stone,

\* Hoani Marna, many years ago, explained that the original meaning of Orakei-korako, the name of the hot springs on the Waikato river, was *O-rakei* (the place of) adorning, *korako* (at the) white sinter. At that place is a beautifully clear hot spring in the siliceous sinter, used formerly by chiefs to wash and adorn themselves at, the margins of which are beautifully white, hence *korako*.

are to be seen to this day on Te Kauna range. When we come to enquire into the origin of this tradition of a white race, it is most natural to ascribe it to contact with a light-colored race in very ancient times ; it is difficult to conceive of a brown race inventing such a distinguishing racial characteristic had they not actually seen it. Prior to that time, all experiences would go to prove that mankind was of the same tint as themselves. The numbers of *uru-kehu* or light haired people amongst the Polynesian Race seems to support this theory ; and the Urewera learned men say that this feature runs in families and has done so for as far back as their traditions go. It will be remembered that Maori history says, they learnt the art of making fishing nets from the Turehu or light colored race, from which we may be authorised in assuming that they were a seafaring people, possibly visiting the shores of India when the Polynesians dwelt there. Wyatt Gill says that in Mangaia, the god Tangaroa had sandy hair.\* Fair haired children are called "*Te anau kau a Tangaroa.*" "The fair haired offspring of Tangaroa."

This raises the question : was not some one of this fair race in the far distant past named Tangaroa, who was one of the early navigators, and hence the position that Tangaroa holds in Maori tradition as Neptune ? See on this point, the story of the introduction of the knowledge of the Breadfruit tree to the Polynesian in this "Journal," vol. vii, p. 220.

Whatever the true origin of this tradition may be, it is clear that by the middle of last century, the remembrance of it had become extremely attenuated, and the light-coloured people had, to the Maoris, lost their tangible forms, and become Fairies inhabiting the misty cloudy mountains, but still having human forms and attributes.

When therefore the white man appeared on the scene in the persons of Captain Cook and his companions (I exclude Tasman, for various reasons) it was like the discovery of a new world to the Maoris, —their ideas, at one bound, became enormously enlarged. They learnt that all species of mankind were not of the same soft brown colour as themselves—that there were mightier people, who held sway over the thunder and lightning—who did not feast on their own kind—who paid no respect to the great laws of *tapu*, for they even allowed common men to walk on the decks above their sacred heads, a terrible sacrilege to the mind of the old Maori. Looked upon as *atua* (gods) at first, these gods soon proved that they had very human tastes—whilst they were *tangata* (men) they were by no means *tangata Maori* (native men). Innumerable objects of unknown uses now first came under

\* Myths and Songs, p. 18.

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their notice, amongst which was a stone (iron) of great value—of greater value even than their prized *pounamu* or greenstone, for the making of axes, tools, &c. Lastly they became acquainted with diseases that quickly left their mark, defying the potent *karakias* of the priests.

The effect on the Maori mind of this enlargement of ideas must have been very great; but we are completely in the dark as to its immediate effects, for there was no one to note it. But as the years rolled on, and the end of the last century was approached, communication with the Pakeha became more frequent, particularly in the north, and many things became modified in consequence. In the early years of the nineteenth century intercourse between the two races became more feasible by the mutual acquisition of the other's language; and a further expansion of ideas took place when the natives began to learn, somewhat dimly at first no doubt, of particulars of other countries—of kings and queens, and mighty princes, with whose wars their own tribal feuds could not compare in magnitude. To a martial race like the Maori, war was a theme that always powerfully affected them. I feel sure that the knowledge acquired by the Maoris in the early years of the nineteenth century, of European wars, and the deeds of great European heroes, had a very important effect upon some of the great Maori leaders of that time, such as Hongi, Pomare, Te Rauparaha, Te Waharoa, Muru-paenga, and many others. Emulation of the deeds of Napoleon Bonaparte certainly was a factor in the actions of some of those mentioned, as it was in the case of Polynesian leaders in other parts. This emulation, however, was only rendered possibly by the possession of muskets, and towards this end very great sacrifices were made. It is perhaps remarkable, that the possession by the Maoris of a plant, native to New Zealand, should have wrought on them such terrible disasters as we shall have to relate. But for the flax (*phormium tenax*) the Maoris would not have obtained by barter the number of muskets that enabled them to almost exterminate those tribes that were not conveniently situated for traffic with the white man. It was at a later date that pigs and potatoes became articles of barter. As the Nga-Puhi tribes were the first to procure these invaluable muskets, it was they who created the greatest havoc in the early years of this century, and during that period they became the dread of all the sea coast tribes.

The Nga-Puhi tribes were essentially canoe-men, and hence we find nearly all their expeditions, during which they created such desolation, were undertaken by water. Their expeditions on the west coast of the North Island were usually partly by water, partly by land, for the boisterous character of the west coast often precluded the use

of canoes for lengthy expeditions. Their greatest successes were, however, obtained on the east coast; and here the *Tai-hoengu-tamahine*, as they call it, or "girls-paddling-sea," in its calmer features and more numerous harbours, presented opportunities of which they took full advantage with their fleets. It cannot be said that the great success of the Nga-Puhi wars was due to the greater bravery of the tribes comprised under that name, for we have seen already,\* that up to the close of the eighteenth century, when native weapons alone were used, that they were as often beaten as not. It was the possession of muskets that gave them power and made their name dreaded all over the North Island. They had also capable leaders, but with the exception perhaps of Hongi-Hika, not more so than other tribes.

Judging from the traditions that have been preserved, no Nga-Puhi or other northern expedition ever penetrated further south than the Hauraki Gulf until the early years of the nineteenth century. From that time onward the northern tribes made frequent expeditions southwards, reaching even the extreme south part of the North Island, but they never crossed to the Middle Island. So long as native arms alone were used, all tribes were practically on the same footing—for bravery was common to all, and thus the military expeditions of the north were limited in extent. Possession of the musket, placed in the hands of the northern tribes the means, and imbued them with the ideas of more extended conquest.

It may be questioned if the introduction of fire-arms led to a greater loss of life than when the old weapons were used—probably it did not, for the old method of fighting was more often than not, hand to hand, in which great numbers were slain when once a route commenced. The enormous numbers that were slain during the early years of the nineteenth century, was due rather to the greater number of wars. It may be said that the North Island was practically one great camp of armed men in those days. So soon as the power of the musket became known, together with the dread it inspired, it became the one absorbing object of all the tribes to possess it. Guns and ammunition must be purchased at any price, and as flax was the chief article of barter, the Maoris neglected their cultivations for its manufacture. Slaves became more valuable, for the purposes of preparing the flax, or as barter with those tribes who were lucky enough to reside at ports frequented by trading vessels. I do not know what the relative value of a musket was in flax, in those early times; but I am informed by the Ure-wera people, that they used to pay from three to five slaves for a musket, and two to three slaves for a small keg of

\* Peopling of the North.

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powder. Their market was the Thames and Waikato, to which places they made long and perilous journeys to acquire these much desired articles.

It is obvious then that the introduction of fire-arms led to a decrease in the population, not alone through the numbers shot, but by the withdrawal of many from the cultivation of the soil to prepare flax, thus leading to an insufficiency of food. To these causes may be added wars specially undertaken to procure slaves to be used in barter.

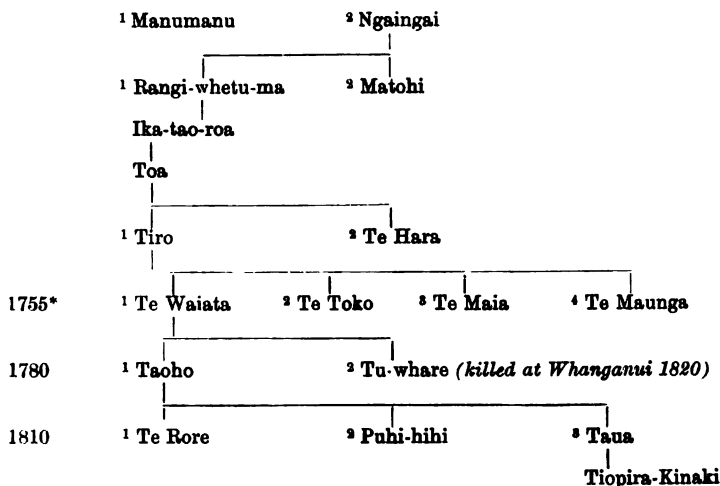
The Missionaries, who had means of judging, estimated that the decrease in population during the first third of the nineteenth century, due to war, famine and their accompaniments, was about 80,000 souls. We may well believe this when we look on the vast number of old *pas* still to be seen and known to have been inhabited during the nineteenth century.

### THE WARS ON THE BORDER-LAND BETWEEN NGA-PUHI AND NGATI-WHATUA.

In the closing years of the eighteenth century the Ngati-Whatua tribe were in possession of the whole of the west coast from Maungani Bluff to Manukau Heads, and eastwards to the Tamaki River, whilst the east coast of the northern peninsula was occupied by them and their cognate tribes from Tamaki to near Whaugarei and thence across the upper waters of the Wairoa River to Maungani Bluff. On their north was the series of tribes known generally under the name of Nga-Puhi, but of which there were many divisions, each distinguished by a tribal or *hapu* name, some of which will be found in the Appendix. Inter-marriage had often taken place between these tribes, and in the "Border-land" between them were *hapus* of whom it is difficult to say to which division they properly belonged. Thus the Roroa *hapu* or tribe, is nearly as much Nga-Puhi as Ngati-Whatua. Their territories laid along the coast from Kaihu to near Hokianga River, and it is with them that commences the series of events which we have to relate.

1795. In the following half-a-dozen events occurring in this Border-land, the dates are somewhat uncertain, but they cannot be far out. Their interest perhaps consists in showing the constant state of intertribal warfare in which the people existed, and the peculiar results of inter-marriages, through which individuals are often found fighting against what may be called their own tribe. The following table shows the connection of some of the people of this period, and one of whom, Tu-whare, was a very famous *toa* (brave) of the Roroa tribe whose exploits will be referred to later on.





Somewhere about the year 1795, there was a dispute about lands in the Kaihu Valley, then occupied by some of the Roroa tribe and their relations, and Tara-mai-nuku was driven from Waipoua by a war-party of other Roroa people of Waipoua, under the leadership of Te Waiata. Tara-mai-nuku settled down in the Kaihu Valley, but not in peace, for shortly afterwards Te Waiata followed him up, and defeated him in a battle fought at Wai-tata-nui. This was succeeded by another defeat at Te Hau-o-te-raorao, which caused Tara-mai-nuku and his people to flee to the Wairoa river, where they settled, whilst Te Waiata, his brother Te Maunga, and the former's son Taoho, settled at Kaihu. The soil of Kaihu valley which runs out to the Wairoa river at the modern town of Dargaville, is very rich, and must always have been a desirable place of residence for the Maoris on that account, and this no doubt was the reason of these fights for its possession amongst fellow tribesmen, who, however, were a few years later found all in arms against the common enemy, Nga-Puhi.

For some of the events in this border warfare I am indebted to Mr. John Webster, of Hokianga, and Mr. C. F. Maxwell, of Auckland, both of whom took great trouble to enquire into points wherein my own notes were deficient. Mr. Maxwell's authority is principally old Te Rore-Taoho, now a very old man of Te Roroa tribe, and the son of Taoho mentioned above. For some particulars I have to thank Paora-Kawharu, his son the Rev. Hauraki Paora, and Hone Mohi Tawhai.

\* Approximate dates of birth. Te Rore is still living (in 1897).

1805. At about the year 1804 or 1805 the Roroa tribe was living principally in the Kaihu valley and Waipoua. Their chiefs at that time were Taoho, Hukeumu, Te Maunga, Tuohu, and Te Toko. On one occasion these chiefs received a friendly visit from the great Nga-Puhi chief Pokaia,\* whose home was at that time at Kirioko, near Kaikohe—that rich fertile district on the road from the Bay of Islands to Hokianga. Whilst staying at Waipoua, the news came from Otamatea, one of the inlets of mid-Kaipara, that the wife of Pinaki, Te Toko's son, had been seduced by one of the Ngati-Whatua men at Te Hekeua's settlement where the home of the Uri-o-Hau tribe was, Te Hekeua being the principal chief of that tribe, and father of Pikea-te-Hekeua so well known to Europeans when the Otamatea district was settled.

Naturally, Te Roroa tribe were very angry at this insult to themselves in the person of the son of one of their chiefs, and at once steps were taken to avenge it. A *taua* or war party was immediately organised, and Pokaia was invited to join in it, no doubt through relationship to Te Roroa people. The Nga-Puhi chief would be nothing loth to see a little fighting; what Maori would? But he little foresaw the momentous results that were to flow from thus joining in the quarrel of others. The *taua* was under Te Toko, and it would have to pass down the Wairoa river and up the Otamatea in canoes. Now Te Roroa and Te Uri-o-Hau tribes are nearly related, and probably that is the reason why, on the arrival of the *taua* at Te Hekeua's pa, he waved a signal to Hekeumu, Taoho and Te Toko, to enter the pa and leave Pokaia and his party so that he (Te Hekeua) might attack him. A skirmish took place, in which Te Tao, Pokaia's son was killed by Te Hekeua; but what satisfaction Te Toko got for the insult offered to his daughter-in-law is not stated. It will be seen from the above incident that the Nga-Puhi leader had a *take*, or cause, against the Uri-o-Hau tribe, and incidentally one against Te Roroa tribe also, for it was they who invited him to assist them, in doing which he lost his son.

The *taua* now returned to Opanake in the Kaihu valley, where the body of Te Tao was buried, whilst Pokaia returned to his home. Before doing so he enjoined on Taoho the necessity of seeking revenge for "our son" (*ta taua tamaiti*). It was no doubt due to this unsuccessful expedition that Pokaia invented the saying applied to a *taua* that returns without accomplishing its object:—

Hokinga taua, te rae i Pakau-rangi.

(A returning war-party from Pakau-rangi point).

Pakau-rangi is a point on the Otamatea where this *taua* went to.

\* Father of Hone Heke, who conducted the war against the British Government in 1844.

1806. A year elapsed and Pokaia returned to Kaihu, to carry out the *hahunga* or exhumation of his son's bones, in order that they might be conveyed to his own home, when the usual *tangi* would be held over them by the relations. Pokaia now learnt that Taoho had taken no steps to avenge Te Tao's death, and consequently his *take* against Te Roroa tribe assumed such proportions that he was bound in Maori honour to take notice of it. Soon after his return home, events occurred which brought this feeling to a head. It was probably at this time that Pokaia made up his mind to attack Te Roroa tribe, and therefore took back with him to Wai-mutu the wife and children of Tore-tumua-te-Awha, to whom he was related. This would be done in order to save their lives.

Paikea = Kawa  
           |  
 Tara-mai-nuku = Te Taia  
           |  
 Tore-tumua-te-Awha = Pehirangi  
                   |  
                   Parore-te-Awha\*

In the meantime matters had come to a head between Nga-Puhi and Te Roroa in another direction. A woman belonging to the former tribe had been killed at Waituna, a place inland of the Wai-mamaku river. This was said to have been done at the instigation of, or with the knowledge of, Hekeumu and Te Toko. This appears to have led to a skirmish, in which Nga-Puhi (probably the Hokianga people) suffered a severe defeat at the hands of Te Roroa. This fight took place at Waituna. Eruera Patuone† was present with the Nga-Puhi and barely escaped with his life, after slaying the Roroa chief Tataka-hua-nui.

This event, though Pokaia was not engaged in it, was a further inducement for him to attack Te Roroa tribe; but there were other causes as well, for Mr. Carleton, in his "Life of Archdeacon Williams," tells us that, "Pokaia, ancestor of the famous Hone Heke, was deeply in love with Kararu, sister of Hongi-Hika, and persecuted her so to become his wife, that she, to be rid of him, became the wife of Tahere, a much older chief. Pokaia, in order to vent his rage and vexation, made a wanton attack on Taoho, chief of Kaihu, a brave of the Ngati-Whatua tribe."

\* Parore-te-Awha was a very fine specimen of the old Maori chief—a fine stalwart man, beautifully tattooed, whose *mana* over his people was very great. He died at Kaihu in 1894, between 90 and 100 years old. His mother, Pehi, was of the Ngati-Rangi tribe of Kaikohe, and a descendant of Rahiri (see p. 11.)

† Eruera Maihi Patuone, brother of Tamati Waka Nene, the great friend of the Pakeha, died 14th September, 1872, at the probable age of 108. He was of the Ngati-hao tribe of Hokianga.

These causes combining, induced Pokaia to raise a *taua* and proceed to Kaihu, where he suddenly fell upon a small pa of Taoho's called Whakatau, near Maropiu, which he took by surprise, killing, and then eating all the inhabitants.

"This," says Mr. Maxwell, "was the first overt act of war between Nga-Puhi and Te Roroa," but the Nga-Puhi losses at Waituna may also be included as an additional *take*. From subsequent events, these fights may probably be fixed as occurring in the year 1806. We do not learn who the people were that were killed, but it is clear that they—being Te Roroa tribe—were nearly related to Ngati-Whatua of Southern Kaipara, for it was that tribe that rose in arms to avenge them.

For the first time in the history of Ngati-Whatua we learn for certain of the doings of their great leader Muru-paenga, who belonged to the branch named Ngati-Rongo. His home was on the eastern shores of the Kaipara river in the neighbourhood of Maka-rau, where he was visited by Marsden in 1820. At this time (1806) he would be about 35 to 40 years of age, and an accomplished warrior, who afterwards became celebrated for his prowess. It was Muru-paenga who now raised a *taua* of his own people to avenge the deaths of the Roroa people at Whakatau. He was joined by 100 men under Te Waru and Te Wana-a-riri of the Ngati-Whatua proper tribe, whose residence was at Otakanini, on the opposite side of the harbour to Muru-paenga's home. The *taua* proceeded northward by canoes up the Wairoa river to Kaihu, and thence crossing the Waoku plateau, fell suddenly on the Nga-Puhi settlements at Mata-raua, taking the pa Te Tuhuna, and killing a number of people. Mata-raua is situated on the upper Punaki-tere river, a branch of the Hokianga, and not far from Pokaia's home. Subsequently the *taua* attacked Tai-a-mai, near the present home of the Williams family, and were equally successful there. This slaughter was called "Te-patu-turoro." According to Ngati-Whatua accounts, a peace was then concluded with Nga-Puhi, but this truce did not affect Te Roroa tribe, who had not apparently joined in the Ngati-Whatua expedition.

Nga-Puhi were now the sufferers, and were in honour bound to obtain *utu* for their losses. Pokaia again took the field and attacked and took Te Kawau pa near Kaihu, killing several people. He then attacked another of Te Roroa *pas* named Tiro-tiro, which was situated close to where Taoho was living. Hitherto Taoho had taken no notice of the killing of his people; he had said, "Let Pokaia take payment for the death of his son." But finding that Pokaia seemed determined to push matters to extremities, he came to the conclusion that he would be the next victim, so abandoned his settlement at Opanake in the Kaihu valley, and removed to Te Puka on the Wairoa River. Nga-Puhi finding that Taoho had gone, followed him up and attacked

him at Te Puka, but suffered a repulse and lost one of their chiefs, Taura-whereo, of the Ngati-Manu *hapu*, who was killed by Taoho. Taoho again moved down the Wairoa to Arapohue, where Nga-Puhi followed him and were again repulsed. After this Nga-Puhi appear to have retired, for a sufficient time elapsed to allow of Te Roroa constructing *pas* at Tiki-nui (the bluff about four miles below Tokatoka) and at Tokatoka itself. In these fights we first hear of the celebrated Hongi-Hika,\* who took part in them under Pokaia's leadership. The Hokianga tribes of Ngati-Korokoro, Ngati-Manu, and Te Hikutu, formed part of the *taua*, no doubt anxious to avenge their losses at Waipuna. The result of this series of fights seems to have been not very decisive for either side, for both claimed the victory.

Whether Nga-Puhi now left the district or not is uncertain, but it is clear they withdrew for a time, for in the next event we find Taoho and his people sufficiently assured of safety to proceed to the west coast on a fishing expedition, leaving the woman and children at Tikinui. During his absence Nga-Puhi attacked and took that *pa*, killing most of the women and children, and then retired towards Maunga-nui Bluff.

Taoho now dwelt in his *pa* at Tokatoka, the graceful mount on the Wairoa river. From here, on one occasion he again went to the west coast to preserve *tohe-roa*, the giant cockle-shell of those parts. He was overtaken there by a small *taua* under Te Pona, of Ngati-Kawa, a sub-tribe of Te Uri-o-Hau, who stated that they were on their way to attack Nga-Puhi. They proceeded northwards along the coast to a place called Pa-hakehake, where they met Nga-Puhi under the leader-

\* The following table shows Hongi Hika's connection with the great Nga-Puhi ancestor Rahiri, who was their "*Tino-ariki*," and "*Taumata-okiokinga*," supreme chief and head of all Nga-Puhi:—

Pui-moana-ariki			
Te Hau			
RAHIRI			
Kaharau			
Taurā-poho			
Mahia-paoke			
Nga-hue			
Te Wairua			
<hr/>			
<sup>1</sup> Auhā	<sup>2</sup> Maru	<sup>3</sup> Te Muranga	<sup>4</sup> Te Whakaaria
<hr/>			
Te Hotete	Kāwhi	Kahuru	<sup>1</sup> Maru
Hongi-Hika	Tamahā	Te Maai	Pehi-rangi (f)
Hare-Hongi	Mohi-Tawhai	Rewa	Parore-te-Awha
Toetoe-Hongi	Hone-Mohi	Kerei-Mango-nui	<sup>2</sup> Wai-o-hua
			Te Koua
			Hone-Heke
			Te-Ahu-Parore

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ship of Te Kahakaha, who fell on Te Pona's party in the night (moon-light) and killed 80 of them, but few escaping to carry back the news. It is not quite clear from the conflicting accounts preserved, but probably Wai-tarehu, of the Roroa tribe, was killed in this affair. Pa-hakehake is situated a few miles south of Moremo-nui, on the coast.

These events occurred about 1806, and on the whole Nga-Puhi had gained the advantage. As Carleton says, these successes gave Pokaia a great name as a warrior, and therefore when he proposed a further campaign against Te Roroa, he found plenty of people willing to follow him, and amongst them Hongi-Hika, who was now beginning to come to the fore as a leader. In addition to this, the Nga-Puhi defeats at Wai-tuna and Mata-raua had to be wiped out, and in 1807 they made a great effort to do so, with what result will now be shown.

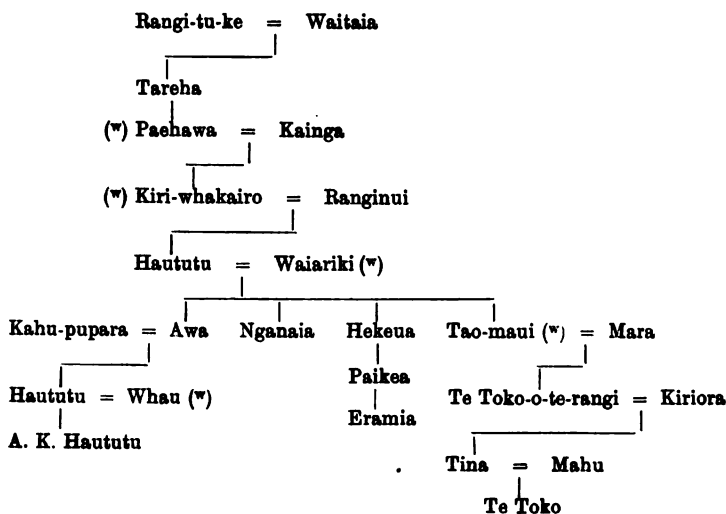
It is said by Nga-Puhi that their southern neighbours had a "saying," or *whakatauki*, which referred to the dread inspired by the former in their wars. It is as follows :—

Ka tere te Tai-tapu,	Should Taitapu's flood arise,
Ka tere te Whakarārā,	And Whakarārā's current foam,
Ka tere ki Hokianga—	In swirling currents at Hokianga—
Ki te tai i turia ki te maro-whara ;	The sea with war-belt girded ;
Tana ukinga, ko Para-whenua-mea.	As the deluge will be the effacement.

Taitapu and Whakarārā are two rocks in Hokianga, against which angry currents swirl, that are death to all canoes that come within their influence. Para-whenua-mea is emblematical for the traditional deluge of the Maoris. The "floods," &c., mentioned in the "saying" are used for the tribes.

### MOREMO-NUI, 1807.

The date of the battle of Moremo-nui between Nga Puhi and Ngati-Whatua, is fixed by the following : Marsden, in writing of it, in more than one place, says it occurred two years before the taking of the "Boyd" at Whangaroa in 1809. Major Cruise learnt from the natives (probably from Tui who could speak English) that the great battle took place twelve years before 1820. Te Puhi-Hihi, of Kaihu, Kaipara, told Mr. C. F. Maxwell that it took place two years before the "Boyd," though, at the same time Te Rore-Taoho feels sure it took place after the "Boyd." We shall be very near the mark in fixing it at 1807. The following table shows the connection of some of those to be mentioned shortly. It is an Uri-o-Hau line, a branch of the Ngati-whatua tribe :—



Connected as the two tribes of Nga-Puhi and Ngati-Whatua were by inter-marriage, the news that Nga-Puhi contemplated an expedition against Ngati-Whatua on a larger scale than usual, would soon reach the ears of the latter. That this was so, the following incident obtained from Mr. J. White, will show.

In the times we write of there lived on the Northern Wairoa, a chief of Te Uri-o-hau, named Te-Toko-o-te-rangi, who was a first cousin to Paikea-te-Hekeua, the late chief of that *hapu*. Te Toko was visited by Marsden in 1820, when on his second visit to Kaipara, and he was then living on the Wairoa. He seems to have been—as many chiefs were in those days—a Tohunga, and of course a believer in the power of the Maori *atuas*, as will be shown, but evidently did not place so much faith in his particular *atuas* as in those of Nga-Puhi. The Maori story\* relates that, “In former days Nga-Puhi often went to war with Ngati-Whatua, and in consequence of their frequency, a chief of Kaipara named Te Toko made a journey to Kaikohe, to consult an old Priestess who lived there, and to obtain from her an *atua* to help his tribe against Nga-Puhi. After passing the night at Kaikohe, Te Toko made known his object to the old Priestess, who gave him a *Hei* or *Tiki* to be worn on the neck, it was made of *Rau-kawa*†, carefully bound up in *Aute* bark. Te Toko asked, “How shall I use this *atua*?” The Kuia replied, “Do this: When you reach home command thy people to build a carved house in which to keep the *atua*. Then make a copy of the *atua*, let it be an image of

\* From Te Popoto *hapu* of Nga-Puhi.

† A name for one of the species of green jade.



# 14 WARS OF NORTHERN AGAINST SOUTHERN N Z. TRIBES.

a living man; make it out of a large tree, the height whereof shall be three *maro* (about 18 feet). One end of the Tiki shall be carved in the semblance of a man, the other end shall be sharpened so it may be forced into the ground. Let it stand upright when set in the ground, so that all may see it from the *maras* of the pa. The top part must be the height of a man, and let the *moko* be fully carved (*moko-tukupu*), with eyes of *paua* shell. Thou shalt form an image of a child in the arms of the Tiki, and let some lizards (*mokomoko*) crawl on his legs, on his sides, and on his hands and breasts. At the back of the Tiki, make a receptacle with a cover, and therein deposit the *atua* which I have given thee. Let the handle of the cover be carved in the shape of a lizard. When the Tiki is completed, all of ye—men, women and children—shall set to and build a carved house. When this is finished, let the Tohunga go inside and there sit in the right hand corner as ye enter, with his face turned to the window, and then recite his *kawa* (or incantation) for removing the *tapu* from a new house. Let him recite the *Karakia* which is called “Whakatau,” as follows:—

Manawa mai! Tatau mai!  
E tu te riri; e tu te nguha,  
E tu, tupa ninihi,  
Tu, tu, tupa rere i,  
Tu, tupa kokota,  
Kokota i whea?  
Kokota i raro i aku taha.  
Ka ngarue Tu ki te rangi  
Te whakarangona mai ai  
Ki taku hau-tana.

Breath forth! count it out!  
Arise in war! arise in rage!  
Arise! step stealthily,  
Arise! arise! with flying step,  
Arise, with crouching step,  
Crouching wither?  
Crouching beneath my sides.  
Tu, with anger, shakes in the sky  
Listening here to me,  
To the warlike spirit in me.

Papa te whatitiri i runga te rangi  
Ka rarapa te uira, mai te rangi,  
Te whakarangona te Ati-Tipua—  
Te Ati-Tahito—  
Te Tipua-horo-nuku  
Te Tipua-horo-rangi,  
Horo a uta.

Loud crashes the thunder in the sky;  
Flashes the lightning from the heavens,  
Where, heard are the powerful hosts,—  
The ancestral hosts of old—  
The earth swallowing monster.  
The sky swallowing monster.  
Swallowing the land.

Takina te manu,  
Takina te pou ki Rarotonga,  
O—i!  
Takina ki Hawaiki,  
Bongo te po, rongo te ao,  
Te uea riri, te uea nguha,  
Te waewae riri. Whakahume,  
Tama ki tona whenua papakura.  
Te tangi whakamataku,  
Kia ngakia te mate o Tu-whakararo,

Offer up the bird,\*  
Offer at the pillar at Rarotonga  
O—i!  
Offer it at Hawaiki,  
Listen the dead, listen the living,  
With anger shaking, with stormy raging  
With warlike feet. Gird then  
The son in his bright land.  
A fear inspiring wail  
To avenge the death of Tu-whaka-raro.

\* Probably a human victim referred to as a bird, a common designation in central Polynesia.

Tangi amuamu ki ona tuahine,  
Nunui, roroa, a Wai.  
E kore e taea te riri,  
Ko Whakatau anake te toa,  
E ngana ai te tangi a te wahine.  
Rukuhia hukahuka,  
Tapatu ki te tai,  
Hangaia ake ko tona ihu,  
Tiro ake ko tona hoe,  
O—i !

Hekeheke iho i runga i ona aitu,  
Ka rarapa ki te rangi,  
Mau o rongo keo,  
Te hono o Whakatau,  
He poke tahua,  
Tuku atu Whakatau,  
Ki roto ki te whare, tona tino,  
Ka whakapungawerewere.  
Tu tara wananga te toa i tai nei,  
He toa ! he rere !  
He ngaro ki roto te matikuku  
Tenei ahau e Tipua !  
Tete te niho i te pou o te whare,  
Whakatau ! hikitia to tapuwae  
Tu ana i waho,  
Me he kahui manu,  
Te rakau a Whakatau,  
He mumu, he awaha tai,  
Penei tai wheneke, whanaua,  
O—i !

Kua makawe te ngakinga o te toto,  
Te iramutu o Tu-te-Kahu,  
Nau mai e waha i taku tua,  
Ka whano taua ki to matua,  
Manawa i tauria e Paka-whara,  
Ka riro i a koe na !  
Te horo o Rakai-nui,  
E tu nei, e noho nei,  
Aua i te riri, aua i te nguha,  
Whiria te kaha tuatini mou.

He koutu whenua,  
He take whenua,  
E kore e taea te riri,

With sobbing cries to his sisters,  
The great, the tall ones of Wai-(rere)wa  
None can prevail in war,  
Whakatau alone is the brave,  
To persist in the appeal of the mother.  
Plunge deep in the foaming (waves)  
Launch forth on the sea,  
Striking up at his nose,  
Then glancing at his paddle,  
O—i !

Guided from above by his omens,  
That flash out in the sky,  
For thee is the piercing fame,  
The binding charm of Whakatau,  
To harry the heaps (of dead),  
Let Whakatau go on,  
Into the house, his body,  
Like unto a spider's.\*  
Incantations reciting, is the brave at th  
A courageous one ! A swift one ! [shore,  
Small enough to hide under a finger nail,  
Here am I, O Monster !  
Grinding my teeth at the pillar of the house,  
Whakatau ! uplift thy steps,  
And stand outside,  
Like a flock of birds.  
The weapon of Whakatau, [pest at sea,  
Is as the humming of the storm, the tem-  
Like the rising new-born tide.  
O—i

The avenging of blood has been striven for,  
(By the) nephew of Tu-the-hawk,  
Come then, be carried on my back,  
Let us go to thy parent.  
Well was the assault made by Paka-whara  
Now hast thou secured it !  
The fall of Rakai-nui  
That stands there, that remains there,  
Doomed to anger, doomed to rage,  
Plait then a rope of many strands,

A point of land—†  
A root of land—†  
Cannot be conquered.

\* The valiant hero Whakatau is said to have been very small in stature, and that in the expedition to avenge the death of Tu-whaka-raro, he sat in the fore part of the canoe, "hidden like a spider." Hence the reference in the *taw* above. It is also said of him (metaphorically) that he could be hidden under the finger-nail.

† In other words, disaster due to the powers of nature cannot be overcome by man.

Ko Whakatau anake  
Te toa i tamaua Whiti-roua,  
Haramai te toki!  
Haumi—E!  
Hui—E!  
Taiki—E!"

But Whakatau alone,  
Was the brave who bound Whiti-roua.\*  
Bring hither the axe!  
Bind it on!  
Gather it!  
'Tis finished!"

The above *karakia* is very old, there is little doubt it was brought over by the Maoris from Hawaiki. It embodies the *tau* or war-song of Whakatau, when he attacked the Poporokewa people, and burnt their town at Te-Uru-o-Manono, long before the fleet of canoes came to New Zealand.† It is said here to be a *kawa-whare*, or incantation to remove the *tapu* from a new house, but it is used, I think, also before going to war; perhaps it served a double purpose in this case, seeing the object with which the house was built. It is full of allusions to Whakatau's exploits all through, though veiled in symbolical language. I may say here, that in the above and many other translations of old compositions to follow, I have done my best to give some idea of their meaning, but feel that probably I have often missed the inner meaning—for the difficulties are great in all such poetry. The present generation of Maoris can give little help,—they have themselves lost the meaning.

"Directly Te Toko reached his house on the Wairoa river, all his people set to work to make the Tiki and build the house exactly as the old Priestess had directed. On completion, they proceeded to the woods to catch birds, and to the rivers for fish, and collected (*ka āmi*) *Kumaras, Roi, Pohue, Tawa* and *Hinau* berries,‡ and lastly quantities of dried shark. This food was set out as a *Hakari*, or feast. When cooked it was stacked in two rows as high as a man. Then the people assembled, standing outside the pile of food, whilst the Tohungas went backwards and forwards between the rows, where the people could hear them "telling" (*tatau*) of events to come, for they could see the spirits of the Nga-Puhi people who would be killed by Ngati-Whatua after the feast. When this was over, the chief Tohunga called to those sitting around the rows of food, "*Tena! Tongia!*"—"Drag forth!" Then each one of the assembled multitude simultaneously stretched forth his left hand towards the food, and took a

\* In this name I see a reference to the people of Atua-Hapai, who, by the Samoans were called Tonga-Fijians, i.e., the Polynesians of the Fiji group of those days to which the people attacked by Whakatau belonged.

† In this Journal, vol. viii., p. 15, the incidents connected with Whakatau's deeds are shown from Rarotonga traditions to have occurred in the Hapai Group, circa 875.

‡ Sweet potatoes, fern-roots, convolvulus roots, *Tawa* berries (dried and cooked,) *Hinau* berries made into cakes.

whilst Te Waru had only his spears and *patus*. Te Waru made the first charge, accompanied by a volley of spears, and one of Te Morenga's chiefs was wounded. He then gave the order to fire, and 20 of Te Waru's men fell dead, and amongst them two chiefs, one named Nukupanga, father of Te Waru,(?) and the other Hopu-nikau. Directly their two chiefs fell, Te Waru's party fled from the field of battle. Te Morenga ordered his men to halt and not follow the flying enemy. He was content with the sacrifice already made, seeing that two chiefs had already been killed, and he did not desire to shed more blood. His allies, however, were not satisfied with this leniency; a council of war was convened by the chiefs, who blamed the conduct of Te Morenga for not having profitted by the advantage which they had gained. They contended that even if Te Morenga was satisfied with the death of the chiefs as payment for his niece, nevertheless Te Waru ought to be chastised for his insolent language at their first interview, and they demanded that the attack should be immediately renewed.

"Te Morenga desired first to know the disposition of Te Waru, his father (?) having been killed, and fancied he would easily consent to terms of peace. For this reason he went forth from the camp in search of Te Waru, who had fled with his warriors. Te Morenga came across the wife and children of Te Waru and about 80 of his people, all of whom he conducted into the camp, assuring them of their safety. He demanded of them where they kept their stores of potatoes. Te Waru's wife showed them the place, and from there they obtained some. On Te Morenga asking if Te Waru was now disposed to make peace, he was told that he was not.

"The day following, whilst the Nga-Puhi chiefs were assembled in their camp they perceived that Te Waru had rallied his forces, and was descending to encounter them. They immediately flew to arms, and in very short time a great number of the enemy were killed by the muskets, and the rest put to flight, Nga-Puhi following them up. Many of the fugitives jumped into the sea and were drowned, whilst nearly 400 remained dead on the battlefield, and 260 were made prisoners. Of this number, 200 were divided amongst the Bay of Islands people, and we saw them disembark at Rangihoua on the 2nd March, 1820. Sixty-five of the prisoners remained as the share of the Whangarei chiefs.

"Te Waru was thus completely conquered, and fled to the woods with the few people who remained to him. After the battle, Te Morenga went in search of him, and having found him in the end, a conversation ensued between them. Te Morenga demanded if Te Waru would surrender, and reminded him of the insolent language which he held at their first interview. Te Waru, recognising that he was conquered, replied that he had no idea muskets could produce such

an effect, and up to this time had rather under-valued them as instruments of war, but he asserted that it was impossible to resist them, and, in consequence, he would submit himself. He asked Te Morenga news of his wife and children, and, on learning of their safety in the Nga-Puhi camp, he acceded to Te Morenga's desire that he should accompany him thither to receive them back. On their arrival, he was reunited to his family. Te Waru remarked that the death of his father (?) had rendered him very sad, and asked Te Morenga to give him something in compensation for his loss. Te Morenga gave him a musket, which, with other presents received, seemed to satisfy him. Afterwards Te Waru retired home with his family and friends.

"Te Morenga told me that they remained three days in the field of battle feasting on the flesh of those who had been killed, and subsequently made sail with their prisoners and Te Waru's canoes for the Bay, where they arrived three days after the 'Dromedary,' on the 2nd March, 1820.

"I may be permitted to remark that I noted the particulars of that affair whilst I was sitting on the heights (above the scene), and that on my return to the 'Coromandel' I revised my notes with Te Morenga, in order to report the facts after his own expressions as accurately as possible."

Such is Mr. Marsden's account of Te Morenga's raid on Tauranga, and allowing for his inability to understand all that Te Morenga told him—though it is said the latter could speak English, learnt on his visits to Port Jackson and on whalers—it is probably correct in the main. It rather appears as if Te Morenga's other expedition in 1818, in which he killed Te Tawhio, had got confused with this account, where Te Morenga refers to Te Waru's "father" having been killed. However, this may be, there is one incident that Marsden omits, which is worth repeating, as it throws quite a strong light on the chivalry of the old Maori, and reminds us of the knight errantry of the Middle Ages. I take this story from Mr. J. A. Wilson's "Life of Te Waharoa," and it refers to that part of Te Morenga's history, where he relates how he went in search of Te Waru after his second defeat.

Mr. Wilson says: "Again Nga-Puhi invaded Tauranga and encamped at Matua-a-ewe, a knoll overhanging the Wairoa river, a mile and a-half from the Ngai-Te-Rangi pa, Otumoetai. Such was the state of affairs when, in the noontide heat of a summer's day, Te Waru, the principal chief of Ngai-Te-Rangi, taking advantage of the hour when both parties were indulging in siestas, went out alone to reconnoitre the enemy. Having advanced as far as was prudent, he sat down among some *ngaio* trees near the beach, and presently observed a man, who proved to be a Nga-Puhi chief, coming along the strand from the enemy's camp." (Mr. Wilson does not give the Nga-

Puhi chief's name, but it was Te Whare-umu, a well known chief.) "The man approached, and turning up from the beach, sat down under the trees, without perceiving the Tauranga chief who was near him. Instantly the determination of the latter was taken. He sprang unawares upon the Nga-Puhi, disarmed him, and binding his hands with his girdle, he drove him towards Otumoetai. When they arrived pretty near the *pa*, he bade his prisoner halt; he unloosed him, restored his arms, and then, delivering up his own, said to the astonished Nga-Puhi, 'Now serve me in the same manner!' The relative positions of the two chiefs were soon reversed, and the captor driven captive entered the Nga-Puhi camp, where, so great was the excitement and the eagerness of each to kill the Ngai-Te-Rangi chief, that it was only by the most violent gesticulations, accompanied with many unmistakable blows delivered right and left, that the Nga-Puhi chief compelled them for a moment to desist. 'Hear me,' he cried, 'hear how I got him, and afterwards kill him if you will.' He then made a candid statement of all that had occurred, whereupon the rage of Nga-Puhi was turned away, and a feeling of intense admiration succeeded. Te Waru was unbound, his arms restored; he was treated with the greatest respect and invited to make peace—the thing he most anxiously desired. The peace was concluded; the Nga-Puhis returned to the Bay of Islands; and, though in after years they devastated the Thames, Waikato and Rotorua districts, yet Tauranga was unvisited by them until 1881, when they attacked Maungatapu."

#### KORIWHAI'S DEATH, 1820.

Some time during Hongi's absence in England, probably about the end of 1820, an expedition of Ngati-wai, a subtribe of Nga-Puhi, sailed down the East Coast from the Bay, under Koriwhai and others. Somewhere on the coast near Mahurangi, they desecrated the graves of some of the Ngati-Rongo people of Ngati-Whatua tribe by throwing the bones about. On learning this Ngati-Whatua gathered together to the number of 50 and attacked the Ngati-wai, and although the latter were the stronger party, numbering 200 warriors, Ngati-Whatua were victorious, and succeeded in killing Koriwhai. This fight occurred at Kohuroa (or Koheroa), a place situated between Mahurangi and Pakiri. There is a place called Kohuwai in the Pakiri Block. This death was said to be one of the principal causes of Te Whare-umu's expedition to Kaipara in 1825, Koriwhai being a relative of Te Whare-umu's.\* It is possible that Koriwhai's death is referred to by Cruise when he mentions that news of a Nga-Puhi defeat had reached the Bay in December, 1820.

\* From Rev. Hauraki Paora.

Mr. John Webster, of Hokianga, was kind enough to make some enquiries for me about Te Koriwhai's death, and he furnishes the following from the people of Lower Hokianga. This account does not quite agree with that given by the Rev. Hauraki Paora:—"Koriwhai is said not to have been killed in battle. He was at Kohuroa, in the Kaipara District, and came by his death there through foul play at the hands of a party of Ngati-Maru tribe of Hauraki, and to avenge his death the whole of the Nga-Puhi warriors proceeded to Hauraki, under Te Morenga, Te Ngarehuata and Uri-ka-puru, and Mauinaina and Te Totara fell, a Ngati-Maru chief named Te Kea being killed." These two sieges did not occur, however, till 1821. It is likely enough that some of Ngati-Maru assisted Ngati-Whatua to kill Te Koriwhai. Te Puhi Hihi also told Mr. C. F. Maxwell that Ngati-Maru helped to kill Te Koriwhai.

Mr. Webster also got the following lament for Te Koriwhai, which was composed by a brother of Te Hape, a well-known chief of Ngati-Korokoro, of Hokianga. The poet was also a *tohunga* :—

Tau o Mawete,  
 Tangi noa ana te ahi paoa-roa,  
 Na Mata-tahuna ki Patu-hope ra,  
 Ka rere Atutahi, ka kau Mata-riki,  
 Mata-roa, Mata-rohaki, Mata-waia,  
 E tangi ana koe ki te u o tai,  
 He kore kai mau-e-  
 Tena te kai, kei hamama,  
 Kia whangaina koe te uhi-poto,  
 Kai a te po, te whare o Moetara,  
 Whare kokonga pouri, te mate o Tu-whakaroro,  
 Ka he ra koe ki te umu manga na Ruatea,  
 Te wai kaukau o Omanaia.  
 Mihimihi te tai-e-  
 Te tai o Matua-po.  
 Ka ngaro te pakihi nga taumata huinga te Tupua,  
 Waiho te hemorere ka makaia,  
 Nau i kau atu,  
 "Te moana tapokopoko na Tawhaki."  
 Ka u ki Pa-tene,  
 Te whakaaro koe te korero nui na Msuwhena,  
 Nana i mau mai te whaka-topuni,  
 Ka u ki Niu Tireni.  
 Mau atu Paraha ki te atawhai-e-  
 Kia amoamo i te toki a te po,  
 Kia kakahuria ki tona kahu pupara,  
 Whakatangi ra i tou puariki whenua,  
 Whatitiri ka papa i runga te rangi,  
 Ka tahuna ra koutou te ahi a te Tupua,  
 Matenga pai e mate ana ki te whare,  
 Na te mate kino, ka tini ki te po, mano ki te po-e-  
 Na te turoro.  
 Na te patu a Whiro, nana i homai nga mate ki a tatou,

He kotahi-e-*taua*, me tupu nui koe,  
 E tae *taua*, te motu ki Mahurangi,  
 Roto o Hauraki,  
 Te ara i haere ai o Tupuna,  
 Whakataka te tua i Te Wairoa,  
 Te ara i haere ai o matua,  
 Tangi te mapu-e-  
 Ka hoki te manawa o Tu,  
 Okioki te riri-e-  
 Me tukutuku koe, nga wai e rere,  
 Raro te Kirikiri.  
 Korna ko Marae-roa, te Potiki-a-Rangi,  
 Kia papatu ko te wai-tohi-mauri,  
 Kia tupu ai ra,  
 Ka kawai o Hokianga e Tama ! -e-.

In April, 1821, the "Church Missionary Proceedings" note that Titore returned to the Bay after a 16 months' campaign on the east coast, and on the 19th April the Rev. J. Butler says:—"We were visited (at the Kerikeri, Bay of Islands) by a chief named Hauraki, or Te Wera, whose place is at Okura, seven miles down the river. He had been away a long time on an expedition towards the South Cape of New Zealand. The chief place of action seems to have been a district called 'Enamatteeora,' about 400 miles from the Bay." The name given to this district is clearly a mistake; it is intended for Hine-mati-oro, the name of the great chieftainess of the Te Aitanga-a-Hauti, who lived near Tologa Bay. "He has brought back 40 prisoners, several of whom were in his canoe; they were men of noble stature, and appeared rather dejected. Several women that he had taken were also in the canoe, one of whom (who was a chief's daughter), he had made his wife. (Probably this was Te ao-kapurangi, of Maketu). Her father had been slain in battle, and his head was in the canoe with several others. When it was held up as a trophy, the poor creature lay down, covering herself with a mat." On April 19th, Mr. Francis Hall writes:—"We were informed that a lot of the Rangihoua people with several chiefs from the neighbouring districts, who have been on an expedition to the south east for 16 months, have come back with several prisoners and many heads. They have made dreadful havoc, and destroyed whole villages. Titore was one of the party." This statement in reference to Titore conflicts with Cruise's account, for he says:—"June 11th, 1820—Titore (or, as he calls him, Tetoro) left for the Thames, evidently bent on mischief," and on the 12th August, 1820, he notifies the fact of Titore's return to the Bay from the Thames.\* We do not know any particulars of this lengthy expedition from the Maori account.

\* This discrepancy may arise through the similarity of names of two Nga-Puhi chiefs of that period—Titore and Te Toru. Possibly it was the latter Cruise refers to.



## TE MORENGA'S EXPEDITION TO TAMAKI, AND DEATH OF KOPERU, 1820-21.

In Mr. Fenton's "Orakei Judgment," he notes that a party of Nga-Puhi, in the year 1821, touched at Tamaki Heads on their way to Maketu." I think this is probably Hauraki's expedition above referred to, but that the year is wrong, it should be 1820. Mr. Fenton also adds:—"Another party under Koperu came down from the Bay in canoes, and attacked Mau-inaina, on the Tamaki, but were repulsed by Ngati-Paoa, assisted by Apihai Te Kawau and his Ngaoho people of Ngati-Whatua. Apihai Te Kawau came from and returned to Mangere on the Manukau."

The above expedition was that under Te Morenga and others, which, according to Mr. Francis Hall, returned to the Bay on the 29th July, 1821, just two days before Hongi's return from England. Mr. Hall says:—"We hear Te Morenga's party have returned from the Thames (all Hauraki, Wai-te-mata, &c., was the Thames in those days), after taking vengeance on Hinaki's people, who had killed Te Morenga's brother some time since. They killed and ate many, and brought home many heads, besides prisoners. They made their attack in the night, when all were at rest, or Hinaki's people, who are very numerous, would have been too many for them."

The Rev. Mr. Buddle, in his lectures, (see "Karere Maori, p. 78, 1851) says:—"A man called Koperu, of the Nga-Puhi, was on a visit to Ngati-Paoa at the Tamaki, at a *pa* where Panmure now stands, called Mau-inaina. Tini-wai, for some cause or other, by singing a song, induced Te Paraoa-rahi to kill Koperu. They often conveyed their wishes in this way. Paraoa-rahi understood it and killed him instantly." Arama Karaka Haututu, a well known chief of Te Uri-o-hau, one of the branches of Ngati-Whatua, speaking at a meeting held at Aotea, Kaipara, in April 1888, said: "*Ko Mokoia, na Te Morenga, na Taki, na Te Uri-kapana; te putake, ko Koperu. He kohuru na Paraoa-rahi, waiho a Hongi hei hapai.*" "Mokoia was (assaulted) by Te Morenga, by Taki, and the Uri-kapana *hapu* of Ngapuhi; the reason was because Koperu had been killed by Paraoa-rahi; it was left to Hongi to avenge this." We do not know the particulars of Te Morenga's expedition beyond the above, or whether Koperu was killed during it or previously. At any rate this death was one of the reasons of Hongi's raid on the Tamaki at the end of this same year, the other reason specially mentioned in the Maori accounts was the death of Te Raharaha, of Whangaroa (H. Williams), at the hands of some of the Ngati-Whatua. Judge Gudgeon tells me there was another cause, as follows: After the battle of Kaipiha, the Nga-Puhi people returning from Hauraki, called in at Whangarei, and there

dug up and ate the potatoes planted by the Parawhau tribe. This, in the opinion of that tribe, was done purposely to incense them against Ngati-Paoa. Shortly after this, Ngawaka and Koperu with many Nga-Puhi went to make peace with Ngati-Paoa and Ngati-Maru, and they were accompanied on this expedition by Iwi-tahi of Te Parawhau. When the two parties met, the usual war-dance took place, and Te Iwitahi, to satisfy his sense of injury at the potato episode, shot one of the Ngati-Paoa people. In some way Nga-Puhi succeeded in smoothing over this difficulty for the time, and a peace was made between them and Ngati-Paoa. Then Iwitahi, being somewhat strong-headed, insisted on entering the *pa* of Maunaina, and was there killed and eaten.

Rev. H. Paora says Koperu was killed during Hongi's absence in England, or in 1820. Hongi returned from England by the ship "Westmorland," with Mr. Kendall and Waikato, 11th July, 1821.

On August 10th, 1821, Mr. Butler notes: News has just arrived that a chief named "Lalala" (? Raharaha) has just been killed and eaten together with his wife and several other chiefs by the Kaipara people. The natives are in all quarters preparing for war." I believe Te Raharaha was killed at Pataua, a little north of Whangarei. Mr. Butler continues: "August 23rd. A party of natives from Hokianga came this morning to join the great expedition now fitting out to revenge the death of 'Lalala.'" Again, September 2nd, he notes: "The armament now fitting out will consist of 2,000 men, more formidably prepared for destruction than any former expedition. 3rd September. Another division of the crews leave to-morrow to join the main body. The natives have been casting balls all day in Mr. Kemp's shop." One the 4th September he writes: "Four large and beautiful canoes mounted with from 60 to 70 men each, rowed up and down the river for exercise and to show their skill. Hongi was dressed in his scarlet uniform. There is an old priest goes with him (probably Kaiteke). We think they will have at least 1,000 muskets with them."

The Rev. J. Butler says: "On the 5th September, 1821, Hongi, Rewa and several of their friends set off for the Thames on a war expedition; indeed the natives for 100 miles round are already on their way, Hongi, Rewa and Waikato bringing up the rear. The place of general assemblage is Whangarei, about 100 miles from the field of action. There has never been anything like such an armament in New Zealand before; Tui and Titore and their friends are all engaged in this general onset. I asked Rewa if they intended to save anyone alive. He replied, "A very few, if any, would be spared, and these would be women and boys." Little boys would in some measure be spared, as they would be brought up as slaves, and without knowledge

of father or mother, and without animosity against their masters. I enquired if there were any particular chiefs that they wished to kill; he named eight: Hinaki<sup>1</sup>, Totahi, Te Kawau<sup>2</sup>, Kaiwaka<sup>3</sup>, Murupaenga<sup>4</sup>, Matohi<sup>5</sup>, Patehoro and Tyheah (? Taiaha), with all their people. Mr. Marsden and myself in our journey to Mokoia, Manukau and Kaipara (in 1820) went through the district belonging to these people and were treated with great kindness by them."

This great expedition was directed against the Ngati-Paoa people of the Tamaki, whose principal places of residence were Mokoia and Maunaina

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FALL OF MAU-INAINA AT TAMAKI.—NOVEMBER, 1821.

It has been said that Hongi went to England in 1820 for the express purpose of obtaining arms\*, wherewith to combat his enemies of the Ngati-Whatua, who had beaten Nga-Puhi in the battle of Moremo-nui, in 1807, and also to strengthen himself against his other enemies of the Hauraki Gulf. So far as England was concerned, he was not very successful, though he was loaded with presents of other sorts, which his friends there thought would be useful to him. In Sydney, however, he was able to gratify his desire for arms to a considerable extent, by exchanging his presents for muskets and powder. At Sydney he met Hinaki, the chief of Ngati-Paoa from Mokoia, and Te Horeta, of Coromandel.† The three chiefs returned to New Zealand together, arriving at the Bay of Islands on the 11th July, 1821. Whilst at Port Jackson, Hongi composed and sung the following song, expressive of his intentions towards Te Hinaki:—

Ko te hanga, ko te hanga e tohea,  
Iri toki, ko Wero, kei Ware-kuku,  
To kiko putanga a hau ki Kohunga,  
E wai, e waiho te ngohi nei, rere Turi-kakoa,  
E waiho te hanga nei.  
I ki a Korohiko, ka kiokio to mata titiro,  
To matamata, ka kai o reke,

<sup>1</sup> Hinaki, principal chief of Ngati-Paoa of the Tamaki.

<sup>2</sup> Te Kawau, principal chief of Taou hapu of Ngati-Whatua.

<sup>3</sup> Kaiwaka or Te Haupa, principal chief of Ngati-Paoa.

<sup>4</sup> Murupaenga, chief of Ngati-Rongo hapu of Ngati-Whatua.

<sup>5</sup> Matohi, a principal chief of Te Roroa, of Kaihu, Kaipara.

\*Hongi's particular weapon was a musket called "Patu-iwi," which he always carried with him. It is now deposited in the Auckland Museum.

†It is said by D'Urville, in his extracts from the "Missionary Register," that the chiefs who met Hongi in Sydney had been conveyed thither by H.M. store ship "Coromandel," and yet the "Coromandel" was at Mercury Bay? in August, 1821.

Ko Te-Rangi-houwhiri koe,  
 Nga tangata pau rawa koa te pukenga,  
 Na Tara-mai-nuku, pipi te ure ko to hono,  
 Te paire a watea-e,  
 Kia kotia ko poro-kaki-nui,  
 Kotia ko te pu tutu, e tu mai nei,  
 Kahore koe i kite i te taru kino nei,  
 I te pukupuku, i te hanehane matemate,  
 Ki te kete waiho noa ai, Ho'ano,  
 Me tatari ki a wai-ehu,  
 Me tatari ki a wai-ehu,  
 Kia whakaki Taure-kaki-rourou.

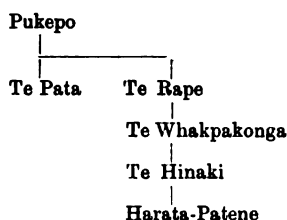
Hoani Nahe, of the Ngati-Maru tribe of the Thames, supplies me with the following in regard to the doings of Hongi on his return :— It was on account of Nga-Puhi's losses at the battle called the "Wai-whariki," fought at Puketona (near Mr. Ed. Williams' residence, on the road from Waitangi to Ohaeawae, Bay of Islands, about 1795) in the days of Maori weapons, that Hongi determined to attack the Ngati-Maru at the Thames, now that he had procured arms. He deliberately informed Hinaki and Te Horeta of his intentions when they met in Sydney, on Hongi's return from England with the guns and powder he got from King George. Te Horeta and Hinaki had gone across to Sydney on a visit when they met Hongi. On their return to the Bay they were Hongi's guests, and on one occasion he set before them a bucket of milk, knowing that they would not touch it through its unpleasantness (being unfamiliar to them). Hongi said to them : "O Te Horeta ! and Te Hinaki ! behold some food ! It is milk of a cow—an animal of the pakeha's. It is a good food—drink it." Neither of them were, however, equal to the task, for they were strangers to such things, and felt a disgust towards the milk. When Hongi saw that neither of them would touch it, he drank the milk himself at a draught. This was intended as a test of them. If they had been able to drink the milk, Hongi would not have prevailed against their tribes. Had Horeta known this, he and his friend would have drunk the milk, but it had been *karakia* by Hongi, so that they should feel disgust at it. After Hongi had finished the milk, he exhibited to his guests all his guns and powder brought from England, arranging the former in rows, and giving each its name, saying :— "*E mara ma !* O friends ! O Te Horeta ! and Te Hinaki ! Behold ! this gun is 'Te Wai-whariki,' this is 'Kaikai-a-te-karoro,' this is 'Wai-kohu,' this is 'Te Ringa-huru-huru,' this is 'Mahurangi,'" thus naming all the battles in which Nga-Puhi had been defeated.

On the 5th September, Hongi appeared at the Bay from his home at Waimate, bent on obtaining *utu* for some of his losses through the Thames tribe, and after reviewing his fleet and putting them through several manœuvres he left the same day for the general rendezvous.

"Each canoe was manned by from 50 to 60 warriors, and they forced their vessels through the water at an extraordinary pace. The place of rendezvous was to be Whangarei. Never in New Zealand had such an armament been seen before. It was dreadful to hear the threats of these warriors of what they intended to do, in massacring, destroying without mercy, all they met with. Hongi left the Bay with 2000 warriors (some accounts say 3000), amongst whom were over 1000 armed with muskets, and the fleet was composed of more than 50 canoes." All the people round about the Bay joined in this expedition, besides some from Hokianga, the names of Muriwai and Putuone, of that place, being mentioned; and Hongi's companion in his English voyage, Waikato, was of the number, as well as Te Morenga and Taki, with the Uri-kapana people.

On passing Pataua, Hongi apparently was desirous of proceeding against some of the Ngati-Whatua, who were staying in that neighbourhood, with the intention of obtaining some *utu* for the death of Te Raharaha, but finally postponed his purpose to another opportunity.

From the rendezvous at Whangarei, the fleet passed on to Tamaki, on their way killing some people at Te Weiti, who were probably some of the Ngati-Whatua. In the meantime, Te Hinaki had reached his



home at Mokoia, on the Tamaki, the present village of Panmure, where he, Te Rauroha and Kohi-rangatira made every preparation possible to receive their redoubtable enemies. No doubt there were other great chiefs of Ngati-Paoa in the *pas* of Mokoia and Mauinanina, but no record of them is obtainable; indeed, not many inci-

dents of this seige and capture, which had such momentous results, have been retained. The seige occurred in the month of November, according to Maori accounts, 1821. On the arrival of Nga-Puhi, they overran the country in their search for food, killing all the stragglers they came across, and then sat down to besiege the *pa*.

It appears from an account obtained from the Nga-Puhi people by Mr. John White, that Ngati-Paoa had little hope from the first of prevailing against their powerful and well armed foes. They therefore collected their most valuable possessions and took them as a peace offering to Hongi. These presents were duly received by Nga-Puhi, but they showed no sign of moving off from the position they had taken up. There would seem to have been an interval now, when for a brief space the fighting ceased, but the people of the *pa* remained in dread as to what course Nga-Puhi would pursue, but this time of suspense was not of long duration.

Mr. C. O. Davies, in his "Life of Patu-one," the celebrated Nga-Puhi chief of Hokianga, says: "We are told that Patu-one accompanied Hongi on his expedition against the Ngati-Paoa of the Tamaki district, at which place, after considerable fighting, the enemy was routed by the Nga-Puhi invaders, and a chief named Kaitu, of the Patu-kirikiri tribe, was taken prisoner by Patu-one. It appears that at one time there was a desire on the part of Hongi to retire from the siege of the *pa*s named respectively Mokoia and Mau-inaina; a desire probably occasioned by the entanglement of Hongi's foot in some vines, when one of the besieged with a bullet from his musket knocked off the helmet invariably worn since his return from England. Patu-one, however, advised a renewal of the siege on the following day, after, perhaps, an appeal to the oracles and a performance of certain ceremonies at the Maori altar, imagined to counteract the ill omens seen by the army, namely, the accidental entwining of Hongi's foot and the prostration of the sacred helmet in the dust. For some time victory seemed to favour each army alternatively. At length Hongi, who had the greatest number of muskets, and who had arranged his men in the form called in Roman tactics the "cuneus," or wedge, placing himself in the apex and directing those behind him to wheel round upon the enemy from right and left, or to fall back into their original positions as opportunity offered, shot Te Hinaki and defeated his army with great slaughter."

This fight apparently took place outside the *pa*. For incidents of the capture of the *pa* itself we are obliged to have recourse to a French source. Dr. Lessou\* learnt from Tui, who with Pomare were both engaged in the operations, that "Hongi had to beat a retreat at first, but returning to the charge, whilst his people kept up a fire on the *pa*, they succeeded in pulling down some of the pallisades, but not without losing many men. This done, they climbed up the sides of the mount which was crowned by the *pa*, losing numbers of their men, but finally reached the summit. Here they found the besieged protected by a thick wall of earth, against which the musket-balls fell harmless. Hongi then ordered wood to be fetched, and with this elevated a platform which overlooked the stronghold, and here he placed his best marksmen. Each discharge killed some of the defenders, and soon those who guarded the entrance were all dead, and nothing opposed the triumph of the invaders. The *pa* was now rushed, and a fearful slaughter took place, men, women and children all shared the same fate, and with them three Europeans sailors who were living with the people in the *pa*. The wounded warriors were all killed, the Thames tribe (Ngati-Paoa) losing 800 men. Hongi took

\* "Voyage autour du Monde."

the best portions to present to the families of those engaged in the expedition. The army remained on the field of battle feasting on the flesh of those who had been killed, until driven away by the putrefaction of the remains."

It appears from the Maori accounts that Hongi had a very narrow escape of losing his life in this affair; for Rangi-whenua, one of the Ngati-Paoa braves, just before he fled from the *pa*, saw Hongi with his foot caught in the pallisading, as he attempted to scale them, and he would have been killed by Rangi-whenua with a cooper's adze which he carried, had it not been for fear of Hongi's two pistols. Rangi-whenua fled from the *pa*, after killing many of the Nga-Puhi with his adze, and started to swim across the Tamaki river, when he was challenged to come back by Te Ihe\*, of Nga-Puhi, and fight it out. He did so, and the two braves fought a single-handed combat in front of the Nga-Puhi host. Te Rangi-whenua was, however, killed by a left-handed blow from Te Ihe's tomahawk. He deserved a better fate for his pluck.

It is said that Te Hinaki was killed by Hongi himself, and that the latter drank some of the former's blood in satisfaction of his hatred. Te Hinaki's head was taken back in triumph to the Bay of Islands and there exhibited.

Mr. John White, in his "Lectures on Maori Customs and Superstitions," says that it was customary to give the eyes of the enemies slain in battle to the relatives of those who had fallen in the fight, which were always eaten. This fate was inflicted by Hongi upon the whole of the family of Te Paraoa-rahi and their relations, in vengeance for the death of Koperu, the murder for which he commenced his war on the Thames and Waikato. He also says in the same work, that although the whole of the Nga-Puhi army was under Hongi's leadership, a dispute arose as to how the *pa*—Mau-inaina—should be attacked, which eventually resulted in a separation of the Nga-Puhi tribes engaged. Four or five of the *hapus* retired under their own chiefs and would not help in the attack, but joined again after the battle and assisted in the subsequent campaign. This was an assertion of their own independence, Hongi not being the *ariki* of their *hapus*.

The Rev. Mr. Buddle, in his "Lectures," says:—"Some children belonging to a Waikato chief happened to be in the *pa* of Mau-inaina when it was taken, and they were killed. This led the Waikatos to seek *utu*, and they went to Whangarei and destroyed the principal chief there." This is probably the expedition of 1828, referred to later on.

\*Te Ihe, the hero, caught by Te Mautaranui at Whakatane.

The Native accounts say that over a thousand of the Ngati-Paoa people fell in the taking of Mau-inaina, and a traveller who visited the battlefield in 1844 records that "the bones of 2000 men still lay whitening on the plain, and the ovens remain in which the flesh of the slaughtered was cooked for the horrible repasts of the victorious party."

The remainder of Ngati-Paoa, who managed to escape, fled to Waikato and Patetere for protection, where we shall hear of them again; and with them was one of their great chiefs, Kohi-rangatira. Thus was the death of Koperu at the hands of Te Paraoa-rahi avenged by his fellow-tribesmen, and the Tamaki District laid waste for many a day a come. I cannot ascertain whether our friends the Ngati-Whatua took part with Ngati-Paoa in their defence of Mau-inaina, but I think not, though it seems probable that some of them were dwelling at Mangere at the time. We know that Apihai Te Kawau, Awarua, Te Tinana, and others of the Taou branch of the Ngati-Whatua were absent at the time with Tukorehu's army on an expedition against the tribes living at the south end of the island, which will be referred to later on.

#### FALL OF TE TOTARA PA, 1821.

After the fall of Mau-inaina, it is not quite clear whether Hongi returned direct to the Bay or went on at once to carry out his threats against Ngati-Maru at the Thames. Hoani Nahe says that after taking Mau-inaina, he went at once to the Thames, and he gives the date of the attack on Te Totara as December, so the probability is that he went there at once.

Although the fall of the Totara *pa* at the Thames has no immediate bearing on the history of Ngati-Whatua, it had with Nga-Puhi, and the consequences of it were very far-reaching. As I have obtained some particulars about it not hitherto published, I have put down the story, as it falls immediately after the capture of Mau-inaina.

At this period, Te Totara was the great stronghold of Ngati-Maru. The *pa* is situated about a mile south of the bridge over the Wai-whakauranga Stream, on the road from Shortland to Paeroa. It occupies the seaward end of a long spur coming down from the wooded mountains to the east, which terminates in a steep face abutting on the mangrove-lined banks of the Waihou, or Thames, River. The fine grove of *karaka* trees growing on the western slope of the ridge, just below the old *pa*, is a noticeable feature from the present main road, which passes along the edge of the grove. The old *maioros*, or ramparts, of the *pa*, are still to be seen, and show that it was one of great strength in Maori warfare. There were not many of



the Ngati-Maru tribe, however, in the *pa* at the time of its fall, though there were several people of other tribes. The following account was given to me by Hoani Nahe, of Ngati-Maru:—

“When Hongi arrived from the north, he assaulted and took the *pa* of Mau-inaina, killing the chief of that *pa*, Te Hinaki. From there he came on to Hauraki, and assaulted Te Totara *pa*, but failed to take it. They were two days and one night trying to take it, but did not succeed. Then Hongi conceived a treacherous idea with respect to the Totara, the *pa* of Te Puhi and his elder brother, Te-Aka-te-rangi-ka-peke, and their numerous relatives. There were none but chiefs in the *pa*—the chiefs of Ngati-Maru—whose names I have forgotten, and remember only those of Te Puhi and Te-Aka.”

“I will explain what I mean when I referred to the Totara being taken by treachery (*he mea kohuru*). Hongi, finding he could not take the *pa* by assault, sent a number of his chiefs to make peace with the people of the *pa*—a deceitful peace—(*maunga-rongo whakapatipati*). On their arrival at the *pa* they delivered their message. Te Puhi and Te-Aka agreed to this, thinking it was to be a *bona fide* peace with them and the chiefs of Ngati-Maru, but it turned out to be the worst ever made by the Maori people. So soon as all had been arranged, Te-Aka presented the famous *mere*, named Te Uira, and Te Puhi, his *mere*, named Tutae-o-Maui, to Nga-Puhi, in order to cement the peace, in accordance with Maori custom. The chiefs of Nga-Puhi, who were sent by Hongi to arrange this deceitful peace were:—Muriwai, Te Koki, Te Nganga, Te Toru, Whiwhia, Toretumua, Ururoa, Te Whare-rahi, Moka, Manu, Kahe, Whai, Kaiteke, Whare-poaka, Te Morenga, Nga-ure, Te Whare-umu, Kopeka, Kawiti, Mata-roria, Te Awa, Te Kahakaha,\* Te Heke, Tareha, Te Hakiro, Kukupa, and Te Ihi,† which are all the names known.

“On this same day, Pomare and his *hapu* (sub-tribe) returned home, because he was aware that Hongi’s designs were treacherous, and he did not approve of them. Hongi himself remained in their camp at Te Amo-o-te-rangi, with the main body. When this company of chiefs returned to their camp they reported to their chief, Hongi, that peace had been made, and two *meres* given to cement it.”

Mr. J. A. Wilson, in his interesting “Story of Te Waharoa,” p. 12, says:—“Towards evening Nga-Puhi retired, and it is very re-

\*Te Kahakaha was one of Hongi’s great warriors. He was shot at the Whakarete fight, near Waimate, in Hone Heke’s war against the Pakeha. Manning, in his “Heke’s War in the North,” gives a capital description of his death, and of Heke’s attempt to rescue him.

†We learn from Marsden that the chief Waikato was also of the party, at any rate, at the taking of Mau-inaina, but that he did not accompany Hongi to Rotorua. Waikato was Ruatara’s brother and Hongi’s brother-in-law.

markable—as indicating that man in his most ignorant and savage state is not unvisited by compunctions of conscience—that an old chief lingered, and, going out of the gate behind his companions, dropped the friendly caution, ‘*Kia tupato,*’ be cautious, or, on your guard.”

To return to Hoani Nahe's narrative: “When Hongi heard the news, he at once commanded his army to launch their canoes, so as to appear as if they were off home. But it was all deceit on his part. When they reached Tararu, about five miles from Te Totara, they landed there to await darkness. From Tararu they returned in the night to Te Totara, and entered the *pa* without opposition, none of Ngati-Maru being on guard, as they believed the peace just made was a true one, and, moreover, they had witnessed Nga-Puhi's departure towards home. In consequence of this, the *pa* was taken, and men, women, and children fell an easy prey to Nga-Puhi, sixty of Ngati-Maru alone, besides many others, meeting their death, all of the former being chiefs. There were many more people killed by Nga-Puhi at Matakītaki than here, because there was only one *hapu* of Ngati-Maru in the *pa*, that named Te Uri-ngahu, who indeed owned the *pa*, and very few of the other *hapus* of Ngati-Maru, most of whom were at Matamata, and some away in the southern expedition with Waikato and Ngati-Whātua against Ngati-Kahu-ngunu and the tribes of Cook Strait. The greater number of people in the *pa* belonged to the Waikato, Arawa, Ngati-Awa, Ngati-Pukenga, Whanau-a-Apanui, and other tribes.” It is said that this scheme of Hongi's to take Ngati-Maru unawares originated with his blind wife, Turi, who always accompanied him on his expeditions.

Mr. J. A. Wilson says:—“ . . . It is said that one thousand Ngati-Maru perished. Rauroha\* was slain, and Urumihia,† his daughter, carried captive to the Bay of Islands, where she remained several years.”

Hoani Nahe adds:—“There was only one gun in Te Totara *pa*, and very little powder, and it was this gun that killed many Nga-Puhi before the peace was made, but the powder was all consumed. There was only one man of Nga-Puhi killed at the *pa* itself, and that was done by Ahurei, who felled him with a *toki-panehe*, or adze, made of hoop-iron. This was all the payment the people of Te Totara got for their great losses. It is said the man's name was Te Hotete (? Tete).

\*In the “Orakei Judgment,” already quoted, Mr. Fenton, says Te Rauroha was living at Mangapiko, Waikato, in 1824.

†The Rev. W. R. Wade says that on July 12th, 1835, he visited Kawakawa, and there found Urumihia on a visit from the Thames with many of her tribe. She had formerly married Kinikini, but was now separated from him.

It was in revenge for this that Wetea and Tukehu, the children of Te Puhi and Te-Aka, were killed by Hongi. They had been taken prisoners when the *pa* fell, but were only wounded, not killed. They had been speared, and then left so that their blood might be drank by those who made this deceitful peace. Before, however, they had been speared, they requested they might have time to take farewell of their tribe and their lands. This was consented to by Hongi. The boys then took farewell of those left alive, and of their home. They did this thinking they would be taken away as slaves, but on learning that they would be killed, they recited an old song of their tribe, which is as follows :—

## I.

Takoto ai te marino, horahia i waho ra,  
 Hei paki haerenga mo Haohaotupuni,  
 Noku te wareware, te whai ra nge-au,  
 Te hukanga wai-hoe, nau E Ahurei !  
 Kai tonu ki te rae ki Koohi ra ia,  
 Marama te titiro te puia i Whakaari.  
 Ka taruru tonu mai ka hora te marino,  
 Hei kawē i a koe, " Te-pou-o-te-kupenga  
 Na-Taramai-nuku."  
 Kowai au ka kite.  
 Kurehu ai te titiro ki Moehau-ra ia,  
 Me kawē rawa ra, hei hoko pau'-e-  
 Ki tawhito riro ra, ki te ketunga rimu.

## II.

Kaore te aroha, a komingomingo nei,  
 Te hoki noa atu i tarawai awa,  
 Tenei ka tata mai te uhi a Mata-ora,  
 He kore tohunga māna, hei wehe ki te wai,  
 Kia hemo ake ai te aroha i ahau,  
 He kore no Tukirau, kihai ra i waiho,  
 He whakawehi-e, mo te hanga i raro nei,  
 Nou nga turituri, pawera rawa au  
 Taku turanga ake i te hihi o te whare,  
 E rumaki tonu ana he wai kei aku kamo.

" So soon as they had finished their song, Hongi jumped up and speared one of them, and drank his blood. Both the boys laughed, for they felt no fear. Then jumped up another of the Nga-Puhi chiefs and did the same for the other lad. These were the same chiefs who, the previous day, had made peace with Ngati-Maru ! "

" The other people, Ngati-Maru and their allies, who dwelt in the neighbourhood, finding they could not rescue their friends in the *pa*, fled to the mountains, for the fear of Nga-Puhi was great."

Thus Hongi avenged the defeat of his tribe at Wai-whariki in 1798 and other battles in which—before the days of guns—the Thames

people had been victorious. In the fight at Te Totara Nga-Puhi lost very few of their braves, but amongst them were Tete and his brother Pu, the former of whom was husband of Aku, Hongi's daughter. The death of these young chiefs gave Nga-Puhi a pretext for invading Waikato the following year, as it was believed they were killed by some of the Waikato who were in Te Totara *pa*, as mentioned above by Hoani Nahe.

On the 19th December, 1821, three canoes belonging to Hongi's expedition, under Muriwai, arrived back at the Bay with over one hundred prisoners, whom they took on with them the same day to their homes at Hokianga, together with many heads. The "Missionary Register" for 1828 describes with some detail the horrors which were perpetrated on the unfortunate prisoners on the return of Hongi to the Bay; which occurred on the 21st December, 1821. It is said they brought back about 2,000 prisoners. The dead bodies of Tete and Pu were also taken to their home for the usual rites to be performed.

Mr. Francis Hall on the 19th December, 1821, says; "Tete was the most civilized, best behaved, and most ingenious and industrious young man we have met with in New Zealand. His brother Pu, a fine young man, is also amongst the slain. This has created great grief in the family. Tete's wife and Matooka (? Matuku), his brother are watched and bound to prevent them from putting an end to their lives. Pu's wife hung herself on hearing the news. Hongi's wife has killed a prisoner of war, which is customary on such occasions."

Again on December 19th, he says; "We received the painful news this morning that Hongi and his people had killed more prisoners, making the number which we know of to 18 who have been murdered in cold blood since they returned from the fight."

Another Missionary says: "January 19th, 1822. Hongi came this morning to have his wounds dressed, he having been tatooed afresh on his thigh. His eldest daughter, the widow of Tete, who fell in the late expedition, shot herself this morning through the fleshy part of the arm with two balls; she intended to have made away with herself, but we suppose in the agitation of pulling the trigger with her toe the muzzle of the musket was removed from a fatal spot."

A young man related to the celebrated Te Rauparaha was killed at Te Totara, and that great warrior on his visit to Te Waru at Tauranga the same year, being incensed at this death—foolishly and unnecessarily as he thought—is said by Mr. Travers\* to have secured Pomare's consent to allow him to kill some of the Nga-Puhi, who

\* "Transactions N.Z. Institute, ' Vol. V., p. 59.

shortly after this visited Tauranga, as *utu* for him. Mr. Travers says it was on account of the death of the infant children of Tokoahu, who had married a grand niece of Te Rauparaha's, but I believe Tokoahu's children were killed at the taking of Mau-inaina. But both Tarakawa and Judge Gudgeon tells me that the cause was the death of Te Whetu-roa, a nephew of Te Whata-nui, of the Ngati-Raukawa tribe, who was living at the time with Ngati-Maru in Te Totara *pa*, and who was also related to Te Rauparaha, that was killed there, and this last seems the most reasonable *take*, for it is well known that the Ngati-Raukawa and Ngati-Toa tribes are closely related. However, this may be, there is no doubt that Te Rauparaha and Te Whata nui were the authors of the disaster that befel Ngi-Puhi the following year, as we shall see.

The fact that Te Rauparaha was at Tauranga, trying to secure Te Waru's aid in his expedition against the people of Cook Strait, when the news of the fall of Te Totara reached Tauranga, is tolerably certain, and by the aid of this fact we shall be able to fix the date of another important event in New Zealand history. It is well known that as soon as possible after the battle of Okoke, fought on the Motu-nui Flat, between the Urenui and Mimi Rivers, Taranaki, Te Rauparaha settled his tribe—the Ngati-Toa—at Waitara and its neighbourhood, amongst the Ngati-Mutunga and Te Ati-Awa tribes. So soon as their welfare had been provided for he started off to Taupo and Rotorua, to try and induce Ngati-Raukawa to join him in his proposed settlement at Cook Strait. Failing their acquiescence, he went on to visit Rotorua, and then Te Waru, of Tauranga, with the same object, and was there in December, 1821, when Te Totara fell. Allowing him two months for these operations, it results that the battle of Okoke must have taken place about the beginning of November, 1821, and this will serve to fix another date.

It is also well known that the *ope* of Tukorehu (called Amio-whenua, to be referred to later on), of Ngati-Maniapoto, with his allies, the Ngati-Whatua under their chiefs Apihai-te-Kawau, Uruamo and others, were at the date of the battle of Okoke, shut up in the Puke-rangiora *pa*, Waitara, Taranaki. This *ope* was then on its way home after having come round by Port Nicholson, and after Okoke, Te Wherowhero and other chiefs of Waikato escaped to and joined Tukorehu in the besieged *pa*. From here Te Wherowhero returned to Waikato, arriving in time to take part in the defence of Matakītaki in about May 1822. We may, therefore, assume that the siege of Puke-rangiora by Te Āti-awa was from about October 1821 to say January or February 1822.\*

\*This siege of Puke-rangiora must not be confused with the more celebrated siege by Waikato in 1831.

The story of Pomare's consent to Te Rauparaha's demand to be allowed to kill some of the Nga-Puhi to assuage his injured feelings seems to me improbable, and moreover I doubt if Pomare was with the Nga-Puhi at Rotorua in 1822 at all. What seems more probable, and for which there is some authority, is that the party of which Pomare was leader, retired just before Te Totara, and he then proceeded to the Bay of Plenty and attacked Tuhua Island at this time. The following account is from "The Life of Paratene-te Manu": "My fourth fight was at the Island of Tuhua or Mayor Island, in the Bay of Plenty. We were armed with guns as well as with our native weapons—the spear, the club, the battle-axe of stone, and the greenstone and whale-bone *meres*. We proceeded by sea and landed at the Island of Tuhua, where we fought with the people of that place, and their *pa* fell to us. The name of the *pa* was Nga-uhi-apo. Here we took prisoner the wife of Puru—the chief of the *pa*—and her children. At daylight next morning Puru approached us, and coming into the midst of our war-party, he cried and lamented for his wife. Then spoke the chief of our party, "Let us return his wife to him." So the woman was returned to her husband. On this Puru called out, "Let a warrior from your *taua* come with me." So Te Tawheta and three others went with Puru and returned him, his wife and children to their own people. On arrival at one of the island villages where the people were gathered peace was made, and a certain woman was given to us to cement the peace. The name of the woman was Te Rautahi, and Te Ruruanga was her daughter. Te Rautahi was a chieftainess of Tuhua. We then returned to our homes."

A very good description of Tuhua will be found in "Transactions N.Z. Institute, vol. xxvii, p. 417," by E. C. Goldsmith, then District Surveyor of the Tauranga District, in which he describes the many *pas*, some of which are very strong, that formerly belonged to Urungawera and Te Whanau-a-Ngai-taiwhao branches of Ngai-Te-Rangi tribe. This was not the only time these tribes suffered at the hands of Nga-Puhi, as we shall see.

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#### DEATH OF TE PAE-O-TE-RANGI, 1822.

The following is the account of the affair at Roto-Kakahi, near Rotorua, as told by Petera-te-Pukuatua, the present chief of Ngati-Whakaue living at Ohinemutu, Rotorua, to Mr. A. Shand in 1898: "After Te Rauparaha had settled at Kapiti (read here Waitara) he came on a visit to his relatives of Te Arawa tribe living at Rotorua, where he saw Te Puku-atua (Petera's father) and other chiefs of that

tribe, and endeavoured to induce them to aid him in destroying a party of Nga-Puhi, who were then at Tauranga, and on their way to Rotorua. His object was to obtain revenge for the death of Te Puhi (read Te Whetu-roa), of Ngati-Maru, a relative of his who had been killed at Te Totara *pa* when it fell. Neither the Ngati-Whakaue nor the Ngati-Rangi-wewehi tribes of Rotorua would consent, so Te Rauparaha determined to try the Tu-hou-rangi tribe, to whom also he was related. He passed on from Rotorua by way of Tiki-tare to Motu-tawa, an island in Roto-Kakahi lake, where the Tu-hou-rangi tribe was assembled. After some time Mutu-kuri, the chief of Tu-hou-rangi, consented to aid Te Rauparaha in his object, and a scheme worthy of the wily chief of Ngati-Toa was laid.\*

Whilst he was staying with his friends on Motu-tawa, the war-party of Nga-Puhi appeared on the shores of Roto-kakahi Lake, and there asked the Tu-hourangi people in the *pa* to send canoes across to ferry them over to the island. at the same time professing a desire to make friends with Tu-hourangi. Some of the Tu-hourangi people called out, (the island is not half a mile from the shore) "We are afraid to go over to you for fear of being eaten." To this the Nga-Puhi replied, "What good should we obtain by eating two or three of you, whilst so many remain, bring a canoe that we may cross over and salute you." Accordingly a canoe was sent, and it brought over about twenty of the Nga-Puhi, and in like manner others were ferried over, who, on their arrival, were distributed to different parts of the *pa*. Tu-hourangi continued to bring over their visitors until there were about one hundred and thirty of them in the *pa*, including their chiefs Te-Pae-o-te-rangi, and Waero, all of whom were armed with guns. At this juncture, Te Rauparaha said to the Tu-hourangi people, "Bring no more over, we will kill those here, *kei kori*, lest they turn on us." So Tu-hourangi arose and killed all the people in the *pa*; not one escaped, the chiefs mentioned being among the slain. Thus Te-Rauparaha obtained revenge for his relative Te Puhi."—(Again, read Te Whetu-roa).

"Whilst Tu-hourangi were massacring Nga-Puhi in the *pa* at Motu-tawa, their friends on the mainland, seeing what was going on, were frantic with rage, shouting, and firing their guns in vain, for the distance was too great for the muskets of those days to be effective. After a time Nga-Puhi returned home." But on their way some of them were killed at Ohine-mutu by Ngati-whakaue.

\* This statement as to Te Rauparaha being at Motu-tawa at the time of the attack on Nga-Puhi must be read together with that in this Journal, vol. viii, p. 183, where it is stated that both Te Whata-nui and Te Rauparaha returned home from Rotorua, after having a vided Tu-hou-rangi to slaughter the Nga-Puhi. Of this fact the author of that paper assures me he is certain.

The Nga-Puhi account of this affair is a little different in detail. The following is one of their accounts. "Tiraha—who is now—1849—living at Paihia—lost his father Papa, at Rotorua, where he was murdered by Te Rauparaha, and this led to the Nga-Puhi expedition to that place. Papa was killed through deceit. The people in the *pa* had a large house around which they had erected a very high pallasading, and Papa and his friends, sixty in number, had been invited into the house as guests. There were about 600 people in the *pa*. Some of the latter killed some Maori dogs, and burned the hair in order that the scent of it should reach the guests who would thereby think the dogs were killed for food. Then Te Rauparaha arose and recited a *karakia* beginning :—

He tamariki ranei koe  
Kia akona he mahara-e-ra,  
Ngaua i te wiwi,  
Ngaua i te wawa, &c.

So soon as the *karakia* was finished, the guests were killed, one only of the Nga-Puhi escaping by climbing over the pallasade and then dashing down into the lake. This occurred at Motu-tawa, an island in Lake Roto-kakahi. The man's name was Te Maangi. As he swam away from the island he was followed by two men of the *pa* in a canoe, and when they drew near Te Maangi dived as far as he could, but soon losing breath he was overtaken and the men attempted to kill him with their paddles. But Te Maangi was a brave fellow: he seized the bows of the canoe and managed to jump into it, when the two fellows retreated to the stern. Possessing himself of a paddle he made for them, when they took to the water, but by paddling after them he succeeded in killing both with his paddle and then rejoined his friends. Te Maangi lost all his teeth through the blows of the two men when chasing him."

This massacre, which must have taken place early in 1822, was the reason of Hongi's expedition to Rotorua in 1823, but he had first an account to settle with Waikato for the death of his relations at Te Totara.

Takaanui Tarakawa, who is well up in these events, states that Te Rauparaha was not at Motu-tawa at the time of the massacre, but he and Te Whata-nui of Ngati-Raukawa after their visit to Rotorua, both left together, and it was during their stay at Motu-tawa that Te Rauparaha sung the song or *karakia* above to incite Tu-hourangi to fall on Nga-Puhi when they came.

(To be Continued.)





## “THE CREATION SONG” OF HAWAII.

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BY EDWARD TREGEAR.

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AMONG the most treasured volumes on my shelves is a book sent to me years ago by His late Majesty Kalakaua, King of Hawaii—himself the author of the work. It was a royal task, for it was the effort to preserve, as printed literature alone can by dispersion preserve, the fast-fading legends embodying the cosmogony and mythology of his people as taught in ancient days, and also pedigrees of high chiefs as sung by the priests of the Heraldic College. But no translation into any European language accompanied the book. Many an hour I pored over the old verses, catching strange glimpses of all sorts of secrets and of mysterious hints as to hidden things that in other island lore were full of broken lights and half-revealed promises. However, every Polynesian student knows how difficult it is, even for a scholar accomplished in the particular dialect under consideration, to fully understand the obsolete speech and mystical allusions in which the old poetry of the Pacific islands abounds. No Hawaiian pundit, no Fornander or Lorrin Andrews was at hand from whom help could be entreated, so, fearing to utterly fall where much more skilful men might stumble, I have abstained from calling attention to the poems, except on one occasion. Light has come from another direction through the issue by Liliuokalani, ex-Queen of Hawaii (and patron of the Polynesian Society) of a translation\* of one of the principal poems in the King's book. It is evident, on careful perusal, that even the great scholarship of the authoress has failed to convey to the reader the meaning intended in the original

\* NOTE.—*The Creation of the World*: Lee & Shepard, Boston, U.S.A., 1897.

words, but this is assuredly inevitable from the nature of the subject. It would be perhaps impossible to make a modern Hawaiian understand without long explanation what was meant by allusions whose real significance is hidden under the mist of centuries. It is certainly quite unavailing to attempt to convey to Europeans at once the literal meaning and the metaphorical reference of every allusion unless each line is made the text of a whole sermon of explanatory notes and almost interminable commentary. Therefore we must acquit the writer of any shortcoming in that which purports to be just a fair rendering of one of the most difficult pieces of native poetry possible to translate, and only express deep gratitude for a very successful effort. Although the poem was composed in its present form in about A.D. 1700, it is (like all Polynesian semi-religious chants) merely a mosaic of antique fragments of ancestral learning. It has some added interest to Englishmen because it was sung to Captain Cook when he, being mistaken by the islanders for their god Lono (Rongo) foolishly accepted divine honours, a fact that ultimately wrought his violent death. The translation was published in 1897, but I have hitherto refrained from reviewing it in this journal, as I hoped that some Hawaiian scholar would give us the benefit of his local knowledge by writing a paper on the subject of the poem. That has apparently not been done for members of the Society, so I venture to briefly point out some of the most interesting portions from the Maori field of view.

The song of "The Creation" is an ancient prayer for the dedication of a high chief. It commences:—

"At the time that turned the heat of the earth,  
At the time when the heavens turned and changed,  
At the time when the light of the sun was subdued  
To cause light to break forth,  
At the time of the night of Makalii (winter)  
Then began the slime which established the earth,  
The source of deepest darkness.  
Of the depth of darkness, of the depth of darkness,  
Of the darkness of the sun, in the depth of night,  
It is night,  
So was night born."

This gives a reasonably fair vision of the world in the ages before men inhabited the earth, and we pass on to the birth of the uncreated gods:

"Kumulipo was born in the night, a male,  
Poelē was born in the night, a female.  
A coral insect was born, from which was born perforated coral,  
The earthworm was born, which gathered earth into mounds,  
From it were born worms full of holes.  
The starfish was born, whose children were starry,"  
    &c., &c.

Then follow the names of the shell fish inhabiting the ocean. The above name of Kumulipo, by which in Hawaii is understood "the Creation," would be rendered in Maori *Tu-muri-po*, i.e., "Standing-behind-Night" (or the god Tu-behind-Night) while his wife Poele is in Maori *Po-kere*, "Dark Night." In this part of the song there is a regular metre of long lines used whilst the names of the shell fish created are recited, but it then changes to six-line stanzas, describing the birth of the seaweed and grasses, each weed of the sea having its equivalent and guardian-creature of the forest. The last three lines of each stanza is common to all.

The following is a sample of the verses :—

"Man by Waiololi; woman by Waiolola,  
The Manaua was born and lived in the sea;  
Guarded by the Kalo Manuea that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man."

After sixteen similar stanzas, this part ends with the very curious verse :—

"A husband of gourd, and yet a god,  
A tendril strengthened by water and grew  
A being, produced by earth and spread,  
Made deafening by the swiftness of Time,  
Of the Hee that lengthened through the night,  
That filled and kept on filling  
Of filling, until, filled  
To filling, 'tis full,  
And supported the earth, which held the heaven  
On the wing of Time; the night is for Kumulipo (creation)  
'Tis night."

In the Second Era we are told that "The first child of Powehehehi (Dusky Night) tossed up land for Pouliuli (Darkest Night) "and then the seven waters became calm," so that the creation of fishes began. Here, in the long recital of the names of every known fish, a peculiar thing may be noted, rare in Polynesian poetry, viz., an effort either to rhyme or alliterate the names in each line, *e.g.* :—

"The Nana was born, the Mana was born in the sea and swam,  
The Nake was born, the Make was born in the sea and swam,  
The Napa was born, the Nala was born in the sea and swam,  
The Pala was born, the Kala was born in the sea and swam,  
The Paka was born, the Papa was born in the sea,"  
    &c., &c.

Then the rhythm alters, and the verse becomes six-lined, as in the recital of the events of the First Era, and with the same method of recording the birth of the things created, viz., that for each ocean dweller there is a tree, or shrub or vine, some forest-growing thing provided. The refrain has also slightly changed.

"Man by Waiololi, woman by Waiolola,  
The Pahau was born in the sea ;  
Guarded by the Lauhau that grew in the forest.  
A night of flight by noises  
Through a channel ; salt water is life to fish ;  
So the gods may enter, but not man."

The creation of the fishes being continued through sixteen stanzas and an epilogue.

The Third Era is thus announced :—

"He was the man and she the woman ;  
The man that was born in the dark age,  
And the woman was born in the age of bubbles.  
The sea spread, the land spread,  
The waters spread, the mountains spread,  
The Poniu grew tall with advancing time,  
The Haha grew and had nine leaves,  
And the Palai (fern) sprout that shot forth leaves of high chiefs,  
Brought forth Poeleele (Darkness) a man,  
Who lived with Pohaha (Bubbles) a woman,  
And brought forth generations of Haha (*kalo* or *taro* tops)  
The Haha was born."

Lest the ancient poet should be suspected of any intentional rudeness to women in saying that while the man was born in the dark age woman was born in the age of bubbles, it should not be understood that the man spoken of was a human being or the woman either. They were evidently Male and Female Principles, since several Eras have yet to be passed through before we arrive at the birth of the real *genus homo*. After the preamble above we pass on to the creation of insects and then to birds, land-birds first by name, then the birds of ocean.

The general list concluded we get again to the six-line stanzas, and here each of the sea-birds created has a land-bird made to guard it.

"Man by Waiololi, woman by Waiolola,  
The Hehe was born and lived on the sea,  
Guarded by the Nene that lived in the forest.  
A night of flight by noises,  
Eggs and Io are life to birds,  
So the gods may enter but not man."

I do not know what is the meaning of Io here ; it may mean merely *io* "flesh," (Maori *kiko*) or be a reference to the god Io as "spirit," in the Maori mythology.

The Fourth, Fifth, and Sixth Eras appear to have been devoted to the birth of monsters of the deep, and of such small mammals as rats and mice. In the Seventh Era the dog and the bat appear, but are very curiously and mystically alluded to :

"Over the mountains silence reigns—  
 The silence of night that has moved away,  
 And the silence of night that cometh,  
 The silence of night filled with people,  
 And the silence of night of dispersing.  
 'Tis fearful the steps and narrow trails—  
 'Tis fearful the amount eaten and left—  
 'Tis fearful the night past and gone;  
 The awful stillness of the night that came—  
 The night that went by and brought forth an offspring,  
 That offspring a dog—  
 A yellow dog, a tiny dog,  
 A dog without hair, sent by the gods—  
 A dog sent for sacrifice.  
 A speckled bird was first sacrificed,  
 Else he'd repent for having no hair,  
 Else he'd repent for having no covering,  
 And go naked on the road to Malama;  
 The easiest path for children,  
 From great to small,  
 From tall to short.  
 He is equal to the blowing breeze,  
 The younger brother of the god  
 From which sprang the god of the bats—  
 The hairy bats.  
 Sprang the bat with many claws—  
 Sprang the bat and moved away,  
 That the rising surf might give it birth.  
 'Tis night.

The above is a good example in favour of my previous remark how impossible it is to preserve the sense of the poet in a direct translation, and how necessary a full commentary would be to make the reader understand. I may point out that the allusion to the victim of sacrifice being prejudiced by improper rites, and thus sent "naked on the road to Malama" is probably a reference to the spirit path to heaven, as Malama is, in some Polynesian islands, "the future world." It is the Kingdom of Moonlight, where Hina, the Moon-goddess, reigns, and is full of all innocent delights.

As the Seventh Era ended it was still night, but with the opening of the Eighth Era the day appears, and we are also introduced to some of the gods.

They are called men and women, but are all well known in Polynesia, except Lailai, whose name seems only preserved in Hawaii. (The Maori names are given in brackets).

"Lailai was born a woman,  
 Kii [Tiki] was born a man,  
 Kane [Tane] a god was born.  
 Kanaloa [Tangaroa] was born a god, the great Octopus.  
 'Tis day."

"Lailai of the distant night, Lailai the woman," appears as a very shadowy figure, and it seems impossible to understand what power she is intended to represent. She is indeed, to be described best in the line, "This woman was from a race of illusions (myth)"—and is evidently some Cosmic goddess, probably the impersonation of the Eternal Feminine in Nature. With the Eleventh Era commences the prodigious pedigree of the Kings of Hawaii, one that would make the Hebrew priest or Rajpoot noble hide his diminished head, for it includes celestial beings for many generations. It gives in this Era alone about seven hundred and forty generations (about 18,500 years), recording the name of each male with that of his wife, a wonderful monument to the powers of the human memory in recital, if nothing else. The only thing that I have particularly noticed in the names is that there are long sequences of almost similar names, as if there had been surnames or family names in use. Thus we have Kupolele, Kupololo, Kupolili—Polohemo, Polokinau, Polokii—Liilimelau, Liilileoleo, Liililimanu, &c. The Twelfth Era continues the pedigree for another hundred generations or so down to the birth of Wakea (Vatea or Atea) called the first man, and Papa, the first woman. We are here evidently only at the beginning of Maori theology, since with us Rangi (Heaven) answers to Wakea or Atea (Daylight), and both coincide in being the husband of Papa, the Earth Goddess. In the Thirteenth Era we have mention made of Haumea, who may be, perhaps, the Haumia known to the Maoris as a great ogress, the devourer of her own children. She is described in the Hawaiian poem as being wrinkled back and front, aged, with watery eyes, sour-tempered, and "with the breast of a dog." She also married her son and her grandsons, and is evidently looked on as a repulsive person, but was nevertheless a female god, and "as the deep darkness is the greatness of her rank."

In the Fourteenth Era we find that the stars were secured in space and the constellations fixed in their places. This, like the account in Genesis, seems to make the creation of stars a little late, but it may mean that they only became visible at this period. After enumerating by name the principal stars and constellations we have this very interesting passage :

"Strewed the seeds, finest seeds of stars in the heavens ;  
 Strewed fine seed of gods, the sun became a god,  
 Strewed the seeds from Hina ; Lonomaku was formed like jelly,  
 The food on which subsisted Hinahanaikamalama or Waka,  
 Sought for by Wakea in the deep blue sea,  
 In the coral mound, 'mongst rough waves,  
 Causing Hinaiaa Kamalama to float, a sprig,  
 'Twas flung into his canoe, she was thereby called Hina the sprig ;  
 Taken ashore and warmed by the fire."

Here we have a reference to a well known incident in ancient Maori legend. The Hinaiaakamalama mentioned above, would be named (in Maori translation) Hina-ika-a-te-Marama, *i.e.*, Hina, the Fish of the Moon. Hina is, through all Polynesia, connected with the moon, in fact, she is herself the Lunar Goddess, as her name denotes, *mahina* being a common word for "the moon." She is also "the Fish," because of her long swim. In the Maori legend of Rupe we find that Hina threw herself into the sea, disgusted with the unkind behaviour of Maui. She floated for months, and was at last thrown up on the beach. Rescued by two men, and restored to consciousness, she told them that her name was "Stranded log of timber." This explains the above allusion in the Hawaiian poem to "Hina the sprig." (See Grey's Polynesian Mythology, p. 49, edition of 1885).

The last few lines devoted to this Era awake strange thoughts as to the real and esoteric knowledge formerly held by the ancient Hawaiians, and concealed beneath apparently childish fables. They speak of

" the seed of Kaeo-o,  
That climbs in space.  
The heavens did swing,  
The earth does swing  
In the starry space."

If we compare this idea with that of the Maori in his cosmogony as presented by White\* we shall find the earth described as "floating in space" (*Te Ao e teretere noa ana*). Whatever the ordinary native may have held as his opinion concerning the flat earth over which the sun and stars moved, it is highly probable that some educated minds among them had more scientific and more soundly-based ideas upon the subject, and understood truths long hidden from our own forefathers. It is far from unlikely that the ancient Polynesians, such bold and observant mariners as they were, would deduce from the sinking of lands and vessels behind sea-horizons some notion of the earth's curvature, and of the world's movement as an orb "floating in space."

With the pedigree continued into the Fifteenth Era we get into the full tide of the heroes and demi-gods of Polynesia. If we translate the Hawaiian into Maori we find Tawhito, Ruanuku, Tiki, Mahuika, Maui, &c., but everything relating to New Zealand's hero Maui is so interesting that I make no excuse for quoting the whole long passage.

" Waolena was the man and Mahuie was his wife,  
Akalana was the man and Hinaakeahi was his wife,  
First Maui was the man and Central Maui was born.  
Crouching Maui was born ; Maui with a *malo* (girdle) was born.

\*NOTE.—*Ancient History of the Maori* ; by John White, vol. I., Appendix Chart.

The *malo* with which Akalana girded his loins,  
 From which Hina was pregnant, and by fire brought to life a fowl.  
 An egg was that child, which Hina brought forth.  
 Her husband was not a fowl,  
 Yet a chicken was brought to life.  
 When the child cooed Hina asked  
 I have no husband, yet a child is born ;  
 A brave child is born to Hinaakeahi (Hina of the Fire).  
 It roused the anger of Kialoa and Kiaakapoko (tall post and short  
 post).  
 They are Hina's brothers,  
 The two posts that guarded the low cave ;  
 They fought hard with Maui, and were thrown ;  
 And red water flowed freely from Maui's forehead.  
 This was the first shower by Maui.  
 They fetched from the sacred Awa bush of Kane and Kanaloa.  
 Then came the second shower by Maui.  
 The third shower was when the elbow of Awa was broken.  
 The fourth shower was the sacred bamboo of Kane and Kanaloa.  
 The fifth shower was the edge of the umu (oven).  
 The sixth shower was the first rise.  
 Maui sobbed, and inquired for his father.  
 Hina denied that he had a father ;  
 That the *malo* of Kalana was his father.  
 Then he longed for fish for Hinaakeahi.  
 Go hence to your father :  
 'Tis there you will find line and hook ;  
 That is the hook, 'tis called Manaiakalani.  
 When the hook catches land 'twill bring the old seas together,  
 Bring hither the large Alae (a bird) of Hina,  
 The sister bird  
 Of the great fiery showers caused by Maui.  
 He is the great magician that caught  
 By the mouth and fins Pimoe,  
 The royal fish that raise commotion in the sea.  
 Pimoe was wooed and won by the Ina of Maui.  
 But pity sprang for Mahanauluehu,  
 The children of Pimoe.  
 They were taken ashore, eaten by Maui, all but the fins.  
 So Pimoe was saved by the fins.  
 Mahanauluehu was saved by the tail.  
 Hinakeka was abducted by Peapea (the bat),  
 The great god of the bats.  
 So showers in plenty were sent by Mani,  
 Which scratched the eyes of Peapea with eight eyes.  
 They fought a battle with Moemoe.  
 Maui became restless and fought the sun  
 For the noose that Maui laid.  
 And Winter (Makalii—Maori—or *Matariki*) won the sun,  
 So summer was won by Maui.  
 They drank of the yellow waters to the dregs  
 Of Kane and Kanaloa.  
 By strategy the war  
 Embraced Hawaii, encompassed Maui (the island of Maui),  
 Kanai, around Oahu.  
 At Kahaluu was the after-birth, at Waikane the navel



It dropped at Hakipuu, at Kualoa.  
For this is Maui of the malo,  
Yes! of the land."

We may notice that though in Maori legend Taranga is the mother of Maui, in the above poem Akalana (A-Taranga) is the hero's father as given in the pedigree part, but is spoken of as Kalana (Taranga) further on, "that the malo of Kalana was his father." We are told by the Maoris that Mahuika, the Fire Goddess, was Maui's ancestress, but in the poem that Mahuie, who is a fire goddess, was the mother of Maui's mother—Hina-of-the-Fire. When Hina conceived she did so as a virgin; "I have no husband, yet a child is born." This adds one more to the divinities (for Maui is a god as well as hero) who in ancient religions have been virgin-born. I venture to disagree with the translation of the line presented as "by fire brought to life a fowl." The original in King Kalakaua's version reads:—

*Hookauhua Hina, a keahi hanau he moa,*

and this would certainly mean what is rendered by H.M. Liliuokalani as:

"Hina was pregnant and by fire brought to life a fowl";

but there is almost evidently a mistake in the printing of the original and the insertion of the comma. The line I respectfully submit should read:

*Hookauhua Hinaakeahi hanau he moa.*

"Hina-of-the-Fire was pregnant and brought forth a fowl."

That Maui was brought forth as an egg, is as I have before remarked, mythologically correct, because he and his sister (Hinauri, *i.e.*, Hina the Dark) were Twins of Day and Night, always, like Castor and Pollux the Dioscuri, born from an egg. In Maori tradition, Maui was not an egg but an immature birth, and his Maori name Maui-Tikitiki—"Maui of the Head-dress or Topknot" (because wrapt in his mother's hair before he was thrown into the sea to be matured by the sea-gods)—may be compared with the Hawaiian name "Maui of the Malo," because born from the Malo of Taranga. The allusion to Peapea (Maori Pekapeka) the god of the bats, who had eight eyes, is paralleled by the knowledge that in Mangareva Maui himself is known as Maui-matavaru that is "Maui the eight-eyed."

The last Era, the sixteenth, brings us down through the long pedigree to the present day, but shows us what our New Zealand genealogies fail to do, *viz.*, that on the Maui line itself come many famous persons well-known to us, such as Kaitangata, Hema, Tawhaki, Wahieroa, Rata, Ruanuku, &c.

I now leave this poem for the present, in the hope that Hawaiian scholars will tell us more about it, and with deep gratitude for a translation that has made a unique Polynesian poem available for consideration by European students of mythology and folk-lore.



## NGA MAHI A TE WERA, ME NGA-PUHI HOKI KI TE TAI-RAWHITI.

NA TAKAANUI TARAKAWA I TUHIHUHI.

### WAHI III.

#### TE HAERENGA O TE WERA MA KI RUNGA.

**K**A mutu era whakariterite i korerotia i tera pukapuka (J.P.S., vol. viii., p. 285), katahi ka hoe a Te Wera me Pomare ki te Tai-rawhiti. He whakahoki ta Te Wera i a Te Whare-umu ki Nuku-taurua. A, ka noho a Nga-Puhi ki Waihi i Maketu, a, ka tino mutu rawa atu te mamae o Nga-Puhi mo Te Pae-o-te-rangi, ka tino mau tuturu hoki te rongo a Nga-Puhi ki a Te Hihiko me tona papa, me Hikairo-hukiki.

Heoi, ka wehe a Nga-Puhi; ko Hongi, ko Te Koki, me Ta-waewae me era atu rangatira o Nga-Puhi, i hoki ki raro; a, ko Te Wera, ko Pomare i ahu whaka-te-rawhiti, a ka hoe i te moana, ka u ki Whakatane, a ka oma o reira tangata; he maha nga ra i noho ai a Nga-Puhi ki Whakatane. Katahi ka hoe atu, a, ka u ki Marae-nui, a ka riri ki a Te Whanau-a-Apanui, a ka whati taua iwi. Heoi, kaore i tino riri.

Ka hoe ano te ope nei, a, ka u ki Te Kaha-nui-a-Tiki-rakau, ko Whare-kura te wahi i u atu ai, ko Te Wai-pao te one. A, ka kitea e te tangata whenua, a ka whawhai. Ka mate hoki a Marino i reira, he iramutu no Te Wera; ka mate ia ka whati a Nga-Puhi ki ona wharau.

Ao ake te ra ka hoe a Nga-Puhi, ka u ki Whanga-paraoa, ka whawhai i kona. Ka mate a Te Pakipaki-rauri, he rangatira no Te Whanau-a-Apanui. A ka hoe te ope nei, ka u atu ki Te Kawakawa, ko Te Whetu-matarau tenei, he pa no Ngati-Porou; i horo taua pa, i te ope tuatahi a Te Wera rauh ko Pomare, i whakapaea te pa, a, he maha nga ra, a ka horo taua pa. No te tau 1818 i horo ai taua pa.

Ka hoe ano te ope ra, a u rawa atu ki Turanga-nui, a ka kitea e nga iwi o reira, mohio tonu ratou ko Nga-Puhi. Ka mahara a Te Kani-a-takirau kia houhia te rongo, katahi ano ka hoki atu a Ngati-Porou, i te riri ki a Te Aitanga-a-Hauiti, i whakapaea ai a Uawa, he pa no Te Kani, kei te wahapu o Uawa. I tukua a Hine-mati-oro i te pari, a, kahakina ana, kei mau i te taua taua wahine rangatira nei; a, i ngaro tonu atu ia me nga tangata tokorua nana i kahaki i a ia. Koia ka mamae a Te Kani ki tona kuia; kaore ia i te mohio i tahuri ranei ki te moana, i u ano ranei ki uta a kitea e tangata, a, patua ai, i ngaro katoa ai ratou. A he mohio nona kua mate pea i tona iwi, i a Ngati-Porou. Koia te take i hohou rongo ai a Te Kani ki a Te Wera, ki a Nga-Puhi hoki, a ka noho tahi ratou i Turanga, ka tu a Te Kani ka whai kupu ki a Te Wera, ka mea. "E Wera! me noho taua i konei; me hoki taua ki te tahataha i haere mai nei ano koe, ki te kimi i taku kiua, i a Hine-mati-oro. E mohio ana ahau, kei te ringa tangata taku kiua." Ka utua e Te Wera, "E pai ana te kupu, ka mana i a au. Tukua au kia tu aku waewae ki te wahi i koroa mai ai, a, ka hoki mai, a katahi ka whakaritea e au to kupu." A ka oti te kupu ki ta Te Wera.

A, ka hoe mai te ope nei, a ka tae ki Te Pukenui i Te Mahia. Ka haere nga toro ki te kimi tangata, no te mea kaore he tangata o tahatai. Kitea rawatia atu i runga i nga maunga, a Ngati-Rakai-paka. Ka kiia atu e nga toro, ko Te Whare-umu tenei, ko Te Wera me Nga-Puhi. He whakahoki mai i nga herehere; i a Te Whare-umu ma. Katahi ka hoki mai nga mohoa ra; ka uia atu, kei hea a Ngati-Hikairo me era atu hapu; ka kiia mai, kei Wai-kawa anake; kei te motu—he wahi i nga rongo kua tae mai ki konei, ahu mai ana i tera taha ki Turanga, kei te awhitia a Uawa, a Te Aitanga-a-Hauiti, meake horo te pa. A ahu mai ana i Heretaunga, kua horo a Te Puketapu, kua horo a Te Ara-tipi. Koinei i wawa ai a konei ki te oma noa atu ki te huna.

Ka mea a Te Wera, "E Nga-Puhi! tikina nga iwi o te whenua nei. Whakahokia mai!" A, ka uta a Nga-Puhi ki runga i a "Hervu," waka o Te Wera; e rua tekau, he pu katoa. A, ka hoe; ka tata atu ki Wai-kawa ka kitea mai; ka manu mai tera kia riri a-moana—e tonu nga waka. Te taenga mai ka whakapiritia tonutia e Nga-Puhi, ka tukua mai nga huata, haere ana ki runga i te waka o Nga-Puhi. Ka peke a Tara-patiki i waenga; ka peke a Te Ipu-tutu-Tarakawa i te kei o tetehi waka ka riria atu nga waka e tete mai ra nga niho ki te riri ma ratou. Ka kiia atu e nga tokorua nei, "E tau ki raro! Kaore he pena—he tiki atu tenei i a koutou." Ka whakahau mai tetehi o nga mohoa, "Werohia! He patipati!" A, ka ki atu a Tarakawa-Bauru,\* "Kaua e

\* Ko Tarakawa-te-ipututu; he ingoa no tona papa, a Bauru.

tohe ; kei takahia te kupu ora mo koutou. I kiia mai ai e Te Wera kia tikina mai koutou kia kite raua ko Te Whare-umu." Katahi ka tau nga whakaaro o nga mohoa, ka tino mohio he pono aua kupu. A, ki te mohio ake mei tohe, kua mahi te pu i tana mahi.

Heoi, kua taumautia e Tarawaka tera waka i te wa e hoe mai ra ; he tere taua waka. I penei tana taumau atu. "Kia rongo, E Nga-Puhi ! Ko te waka ka momotu mai ra ki mua, ko taku iwi-tuaroa." Ko te ingoa o taua waka ko "Te Hurihuri." A, te taenga mai ra, peke tonu atu ra ia ki runga ; ko Tara-patiki i peke ki tetahi atu o aua waka.

A, ka kiia atu te kupu, me hoe katoa ratou ki te motu ki te tiki i nga wahine me nga tamariki. A, ka hoe, ka u ki Waikawa, ki te nuinga o nga mohoa o Ngati-Hikairo. A, ka mutu nga korero whakamarama atu ki a ratou, ka tino mohio a, ko te ora tuturu tera e korerotia atu ra. A, kua kite hoki i te taonga nei i te pu.

A, ka uta ka hoe, a, ka u ki uta. Tae rawa atu kua rupeke mai nga mohoa o Ngati-Rakai-paka i whati ki ro ngahere kirunga maunga ; kōre rāwa he paku tangata i tatahi, e tuohu ana i te webi o nga rongo e ahu atu ana i Heretaunga. A, ka huihui nga iwi nei ka te aroaro o Te Wera : ka tu a Te Whareumu ki runga, ka mea, "Na ! E teiwi, E Ngati-Hikairo, E Ngati-Rakai, paka, ko au tenei. Na toku rangatira ahau i whakahoki mai ki a koutou, ki te whenua hoki. Koinēi he matua mo tatou—he pa kaha." Ka mutu atu ki nga iwi ra, ka huri mai ki a Nga-Puhi, "Na ! E Wera ! Kua rongo koe i aku kupu ki oku iwi. Na ! ki a koe te tangata me te whenua ; ko koe hei taiepa mo tena hau, mo tena hau. Me noho tonu koe me o iwi i konei." Ka tu a Te Wera-Hauraki, ka mea. "E pai ana to kupu, e Te Whare-umu ! Ko taku mahara ia, he tere no taku hoki, a Nga-Puhi ra ano hoki ; ko taku tamaiti, ko Marino. Taku mamae e tu nei i roto i a au, ko taku tamaiti, ko Marino. A, ko aku tamariki hoki, ko Te Hikiko ; i mea atu ki au ki a Hikairo, maku ano e whakahoki mai aua tamariki. Tuarua, ko te kupu a Te Kani-atakirau i whakaaetia e au. Kati ! Ka whakaaetia e au to tono kia kawea atu koe me o hapu ki Here-taunga."

#### TE MAUNGA-RONGO A TE WERA RAUA KO PARE-IHE.

A he maha nga ra, ka hoe mai a Nga-Puhi me nga mohoa i whakaemia e Te Wera ki Te Mahia, a, ka u ki Here-taunga, ki Tukituki. He maha nga ra e noho ana hi reira, ka tae atu te rongo ki a Pare-ihe, ko Te Wera tenei, ko Nga-Puhi, me Te Whare-umu kei Tukituki. A, ka mea atu a Pare-ihe ki a Ngai-Te-Whatu-i-apiti, kia haere ki te hohou rongo ki a Te Wera, me whakamau atu te mahara ki a Te Whare-umu. A, ka uia atu ki a Te Ngōi—he tohunga no

Pare-ihe—"E Koro! E pehea ana to niu-maka?" Ka mea mai ia, "Ka puta tenei whakaaro. Ka kotahi ai tatou ki a Te Wera, ki a Te Whare-umu." A, ko te haerenga a Pare-ihe; a, kua noho a Te Wera ma ki Tane-nui-a-rangi—ki waho atu o Pa-kowhai—a ka pa te karanga, "Ko Pare-ihe tenei, me tona iwi! He rongo-pai!" A, ka tau a Pare-ihe me ona iwi ki te aroaro o Te Wera, ka whakatika a Pare-ihe ki te mihi ki a Nga-Puhi—ki a Te Wera, ki a Te Whare-umu. He maha nga kupu mihi, a ka taua atu e Pare-ihe tona tau, hei whakaatu ki a Te Wera ma e pera ana tona haere mai. Koia tenei tona waiata:—

Kaore te po nei,  
Te kaikai nunui e-i,  
Ko Te Whare-umu rawa  
I konei maua e-i,  
Maku e iri atu  
Ki tenei awe pumanu,  
Ki tenei awe e,  
Maku anake koe ra, i au.

Ka mutu te waiata, ka mohio a Te Wera, ka tangi te titihanga a Nga-Puhi, he whakamihi ki te waiata a Pare-ihe.

A he maha nga rangie noho tahi ana a Pare-ihe ki a Te Wera, kua kite te tohunga o Pare-ihe he aitua, ka tae mai ki Here-taunga. Ka mea atu a Te Ngōi, "Tikina te toki\* kei a Te Hau-waho; me homai e ia. Kua ki mai taku atua, he ope ka tae mai ki Here-taunga, ka mate tenei whenua." A, ka haere a Pare-ihe, ka tae, ka ki atu ki a Te Hau-waho, "Te toki kei a koe, me homai." Ka utua e Te Hau-waho, "Ka hoatu mo tera, kei hea mo tenei? Ka mea atu a Pare-ihe, "Heoi!" ka hoki ia.

#### TE HORONGA O TE PAKAKE.

A e rua hoki nga rangi, ka hoe a Te Wera. Ka tae ki Te Mahia. Kua tae mai te tangata a Te Kani-a-takirau, ka mea ki a Te Wera, me haere ki Turanga, a pera tonu ana, kua tae atu te rongo, kua horo a Te Pakake, kua mate a Ngati-Kahu-ngunu, a Whā-ka-to; a kua mate te taina o Te Utanga—papa o Te Waru—i a Ngati-Kahu-ngunu.

A, kotahi te tau, ka haere mai te taua a Te Waru raua ko Hiku-taia ki Heretaunga. Kua emiemi ano nga morehu o Ngati-Kahu-ngunu ki Te Pakake. Ka kakari, a, ka mate a Te Waru rawa ko Hiku-taia. No Ngai-Te-Rangi a Te Waru, te papa o Tu-paea. Ko Hiku-taia, he papa no Te Mutu-takapu, no Ngai-Te-Rangi hoki ia.

A, he roa te wa ki muri, ka haere mai te ope a Te Umu-ariki, a Tuki Kauri—no Ngati-Awa—a me Mauri—no Ngati-Awa—me Rangī-

\*He toki pakeha, kei nga rangatira anake ena tu toki i mua, Kua kitea e te atua tera e mate a Te Hau-waho muri tata, a ka ngaro te toki.

hau ki te ngaki i te mate o Te Waru, Te taenga mai ki Ahuriri kaore i riri; haere ana i te tahataha takutai ka tae ki a Te Wera ratou ko ona iwi. He roa e noho ana i reira ka tono ki a Te Wera kia hoatu he waka kia haere rotou kia hoki. Ka mea atu a Te Wera, "Taku whakaaro me hoki ano koutou ma te huarahi i haere mai nei koutou. Ki te haere koe ma te moana ka whaia koe e nga iwi mohoa o te taha tika moana." Ka utua e Mauri, "Te kupu a Te Wera, he paru te mata ki tona kiri." Ka ki atu a Te Wera, "E tino hiahia ano koe, E te ope nei! ma te moana hoki ai?" "Ka mea a Tuki-Kauri, "Ae! Homai he waka e koe!" "Ka mea atu a Te Wera, ki nga iwi ra, "E pai ana, E Ngati-Awa! E Ngai-Te-Rangi! Ka hoatu e au he waka mou." A ka hoatu nga waka e toru ma ratou.

A ka hoe te iwi nei—a Ngati-Awa, a Ngai-Te-Rangi—a ka kitea e Rongo-whakaata, e Te Aitanga-a-Mahaki; ka whaia, ka mau ki Turi-haunga, kei Whangarā. Ka riri ki reira, a ka mate a Ngai-Te-Rangi me Ngati-Awa, ka mate a Te Umu-arihi, a Tuki-Kauri, a Mauri hoki; ka mau a Te Rangi-hau; ko Tama-roki te tangata nana i whakaatu ai, he taokete a ia no Tarakawa, a ka ki atu a Tama-roki, "Ka ora koe i a Tawheo (rangatira o Ngai-Tahu-po)." Heoi ka whakahokia mai a Te Rangi-hau e Tawheo-o-te-rangi ki Nuku-aurua.

#### TE HORONGA O TUATINI, TOKOMARU.

Ka mamae a Te Wera; toko toru o ana tangata i tuku atu ai hei rangatira mo nga waka ra kua mate, a, ka aukahatia nga waka ra, a, ka oti, ka hoe ka u ki Tu-ranga. Ka uru mai a Te Aitanga-a-Hauri; engari ko Te Kani i noho i Turanga ki te whakahau i tona iwi ki te mahi kai ma Te Wera ma. A, ka hoe atu ki raro, ka tae atu ki Toko-maru; kua huihui a Ngati-Porou kei te pa nei, kei Tuatini; ko Te Rere-horua te kai-whakahaere o Ngati-Porou. Ka timata a Nga-Puhi ki te awhi i tena pa i Tua-tini. Ki te rongo ake, i reira nga mano o Ngati-Porou. He maha nga ra e whakaaro ana nga toa a Nga-Puhi i te ara e horo ai taua pa, a Tua-tini, a, kore rawa nei. Katahi ka kowhiria nga toa; ka kawea nga taura, ka mau ki te pekerangi o te pa, a ka kumea, a, a, a, ka horo te taiepa ra, tomokia tonutia atu, a ka horo te pa ra; ka mate a Kakawai—i puhia e Tarakawa—ka mate a Te Rere-horua me tona taina, ka ora ko Te Mokopu-o-Rongo me era atu rangatira.

Katahi ka hoki a Nga-Puhi me Te Aitanga-a-Hauri me Ngati-Kahu-ngunu, ka tae ki Nuku-aurua. A, ka tae mai te rongo, he ope kei Heretaunga, na Waikato, na Ngati-manua-poto—na Tu-korehu, na Wahanui—a, ko Te Roto-a-Tara tuatahi tenei, i kahupapatia te ara i tae atu ai ki te pa.

## KA TUARUA A TE WERA KI HERETAUNGA.

A, he roa te wa ka haere mai a Te Wera, ka tae mai ki Here-taunga ka haere i te takutai; na Tiakitai i tono i a Nga-Puhi hia haere ki runga, a ka huaki ki Haki-kino, he pa kei Maunga-rake, kei Wai-rarapa. A, ka horo taua pa, ka riro mai tenei hanga te herehere i a Nga-Puhi, i riro mai a Matahi, he wahine rangatira, na Te Aro-atua, tama a Te Umu-rangi no Ngati-hika-rahui. A, i ora iti a Te Po-Tangaroa (o Te Hika-o-papauma, tona uri ko Hami-Po-Tangaroa) i a Te Rangi-hau, i Haki-kino. I tongohia te pu a Te Rangi-hau e Te Po-Tangaroa, a taia iho ki te whenua, ka whati te kaurapa o te pu; ka rere a Te Po-Tangaroa i te pari, a ka ora.

A, ka hoki mai te ope nei i te takutai i Rangi-whaka-oma, Te Wainui, Poranga-hau, Wai-marama, a, ka tae mai ki Heretaunga, ki Te Ngaue (kei waho atu o Pa-kowhai).

## TE PAE-RIKIRIKI.

A, he maha nga ra ki reira, ka rangona he ope tenei kei te haere mai—hoko whitu, na Te Pae-rikiriki taua ope—no Ngati-Kahu-ngunu ki Whanganui-a-Rotu. Ko Te Ai-tu-o-te rangi tetei rangatira o taua ope. A, ka whakatata a Nga-Puhi ki te wahi hei putanga mai mo taua ope, a ka riri ki Te Upoko-o-te-arawhata, a ka hinga taua ope, e toru tekau. Ka rere a Te Pae-rikiriki—te rangatira o te ope—ka whaia e te ope a Nga-Puhi, a ka kuhu a Te Pae-rikiriki ki te ngahere. Ka tu a Tarakawa i waho—e whai ana te taua ra—a, ka puta a Te Pae-rikiriki i tetei taha o te ngahere. Ki te rongo tonu ki tana ki, he tawhiti, kaore e tino kitea atu te ahua o te tangata; a ka puhia atu e Tarakawa, a, tu rawa, hinga atu ana a Te Pae-rikiriki. Ka haere atu ia—a Tarakawa—ka whakahana kia tikina kia mauria nga taonga, te pu, me nga hamanu; ko te korohunga i waiho atu i runga ano, i a ia, ko te kakahu waero i mauria. Ka tae atu te rongo ki nga matua e takoto ana i runga i nga tohu, ko Te Wera kei mua e tu ana, a ka kite mai ia i a Tarakawa ka pohiri mai te ringa, a ka haere atu ia ka tu i te aroaro o Te Wera, ka uia mai, “Nau te tangata ra i pupuhi?” Ka utua atu, “Ae!” Katahi ka toro te ringa ki runga i te pakihiki o Tarakawa, ka mea, “Kia tapu, kia toa koe mo Tu anake ki waho.” E whakarongo ana nga matua e takoto ra; ka mea a Te Wera ki a Tarakawa, “E noho ki raro,” a ka noho. E tu-tohu ana te atua o Toiroa—tohunga Maori o Nuku-taurua—e mea ana, “He pa horo! e rua parekura kei to ringaringa E Nga-Puhi! E Ngati-Kahu-ngunu. Oioi ana te otaota o te whenua i a koe, e tau nei i te marae o Tu!” Tenei matakite mo Te Roto-a-Tara, mo Kahotea, mo Opakihi-kura, hui atu ki Te Whiti-o-Tu parekura.

## KO KAHOTEA.

A, i teteahi rangi ake, ka mau te ringa o Toiroa tohunga ki te pu whati a Te Rangi-hau ra i whati ra e Te Po-Tangaroa i te horonga o Akitio ra. Ka mau a Toiroa, ka ki tona atua, "Ma tenei pu, te rangatira ka mate." A, ka haere te ope nei a Nga-Puhi, i te po, e ahu ana ki Te Roto-a-Tara; a, ka pu-ata, e piki ana i Kahotea, a ka tutaki te ope nei i teteahi wahine e haere iho ana me te tamaiti ano; ka patua, mate rawa. A kua huaki, ko Te Momo-a-Irawaru, ko Heriheri tenei, ka mate me tona hapu katoa, a Ngati-Raukawa ki a Ngati-Te-Kohera. I haere mai tenei ope i Maunga-tautari, i Wharepuhunga, a, i te mea kaore ano i whawhai noa, ka hoki atu a Te Ao-Katoa ki reira, a, ko Tongariro i haere ke ki tera iwi ona, ki a Waikato. I muri tonu i a Te Ao-Katoa ka hinga tona nuinga, a Ngati-Takihiku, a Te Momoma. Ka mate ki Kahotea, kei runga ake o Te Roto-a-Tara. Ka whaia nga morehu, e ahu ana ki tua o Okau-heihei. Ko Tarakawa, Ko Rangi-turuturua, ko Te Mānga, e rua tekau o Nga-Puhi ki te whai. Whiti rawa atu i te awa ki te mania o Pakiki-kura e whati ana, ka mahara mai tera. E! he torutoru noa iho e haere atu ra ki te whai atu i a ratou, a ka tata atu, ka whakahokia mai e te whati ra. Nana tonu i auraki mai. He kokiri tonu i te pu o Ingarangi ta nga kai whai. Tokotoru rawa i te putunga. Ka whati ano a Ngati-Raukawa, ka tae ki te aupikitanga o te hiwi o Rangi-toto, ka whakahoki ano. Ka paku ano nga pu a Nga-Puhi; tokowha rawa i te takotoranga. Ka whati ano a Ngati-Raukawa. Ka pa te reo o teteahi wahine i waenganui tonu o te whati ra, he wahine rangatira, ko Pare-rape te ingoa, ka hamama te reo, "Nga tane e! Whakahokia te riri! Kaore he ora i tua ake nei!" Kua rongo rawa a Tarakawa, kua mohio tonu ko tona whaea tera, ko Pare-rape; katahi ka uia ake, "Ko koe tera, e Pare-rape?" Ka tu mai te ringa; katahi ka mohio a Tarakawa ko tona iwi, ko Ngati-Taki-hiku (o Rau-Kawa). Ka mea a Tarakawa, ki a Nga-Puhi, "E Nga-Puhi! Ko toku iwi tenei, me mutu te riri." Ka whakaae a Te Mānga a Rangi-turuturua. Ka haere a Tarakawa ki te huihui mai i ona matua, ka hoki ki Te Roto-a-Tara.

## TE ROTO-A-TARA.

Kei Te Roto-a-Tara te matua a Te Wera-Hauraki. Ka wha nga ra e awahi ana i taua pa; ko Ngati-Raukawa, ko Ngati-Takihiku nga iwi o roto i te pa. Ka mea atu a Tarakawa ki a Te Wera me haere raua ki te karanga i ona matua kei roto i te pa, me tona tamahine me Rangi-wawahia (na Te Tahora-Takaanui) a ko ona papa, ko Tama-haere ma. A, ka haere raua ko Te Wera, ka tae ki teteahi kumu whenua e tata atu ana ki te motu, ka karanga atu a Tarakawa, "E



Tamahaere ! e puta mai koutou me to mokopuna me Rangi-wawahia ; hoe mai." Ka utua mai e Tamahaere, " E ! ka mate matou ! " Ka mea atu a Tarakawa, " Ko maua tenei ko Te Wera ; kaore koutou e mate." Kaore i whakarongo mai ; ka mea atu a Tarakawa, " A Heoi ; E Koro ! He koha naku, he aroha i pupu ake i au ki a koutou, kowai ka hua e rere koutou i te kaharunga o te kupenga a Tu e whakapae atu nei."

E rua ake nga ra ka horo a Te Roto-a-Tara, ka patua ki te wai te huinga, i tahuri nga waka. Ka mate a Motumotu—no Te Upoko-iri—ka mau herehere te nuinga—a Renata Kawepo—no Te Upoko-iri—me etehi atu rangatira. Ka rere morehu ano etehi.

(*Tera atu te roanga.*)

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## THE DOINGS OF TE WERA AND NGA-PUKI ON THE EAST COAST.

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(*Continued.*)

### TE WERA PROCEEDS SOUTH.

**A**FTER the arrangements detailed in the former part of this paper (J.P.S., vol. viii., p. 249), Te Wera, Pomare, and their parties sailed for the East Coast. Te Wera's object was to return Te Whare-umu to Nuku-taurua, from whence he had been taken to the Bay as a prisoner on Te Wera's former expedition. Nga-Puhi remained at Waihi, near Maketu, until all feeling on account of the death of Te Pae-o-te-rangi had disappeared, and a permanent peace had been made between them and Te Hihiko and his father, Hikairo-hukiki (of Te Arawa tribe).

So the Nga-Puhi forces separated ; Hongi, Te Koki, Tawaewae, and other chiefs of Nga-Puhi returned North, whilst Wera and Pomare turned towards the east, passing on by sea to Whakatane, where their arrival caused the people of that place to flee inland. Nga-Puhi remained here many days, and then again passed on to Mara-e-nui, a few miles east of Opotiki, where they fell on Te Whanau-a-Apanui, and caused that people to flee before them. But there was not very much fighting at that time.

The expedition again paddled on, and landed at Te Kaha-nui-a-Tiki\*, at a place named Whare-kura, near the beach of Waipao. When the inhabitants of the place saw them, they engaged Nga-Puhi and killed Marino, a nephew of Te Wera's, finally causing Nga-Puhi to retreat to their camp.†

The next day Nga-Puhi proceeded along the coast and landed at Whangaparaoa, where some fighting took place, in which Te Pakipaki-rauri, a chief of Te Whanau-a-Apanui, was killed. After this the party passed on to Te Kawakawa, where is situated Te Whetu-mata-rau *pa*, belonging to the Ngati-Porou tribe, which had been taken in a previous expedition of Te Wera and Pomare (in 1818 ?) after a long siege.

From here the expedition sailed on round the East Cape to Turanganui (Poverty Bay)‡, and when the people of that place saw them they recognised the fleet as belonging to Nga-Puhi. Te Kani-a-Takirau, their chief, decided to make peace with Nga-Puhi, thinking thereby that Ngati-Porou, who were then besieging a *pa* belonging to Te Aitanga-a-Hauti at Uawa (Tologoa Bay) would return home. During the siege of their *pa*, Hine-matiaro, the great chieftainess of this tribe, had been lowered down the cliffs bounding the *pa*, and carried off in a canoe by some of her people, lest she should be caught by the besiegers. Since leaving, nothing had been heard of her or the two men who went with her; hence was Te Kani-a-Takirau very anxious about his relative, for he did not know whether she had been drowned, or whether she had landed and been killed by their enemies. He was apprehensive that she had been killed by Ngati-Porou, hence he was desirous of cementing a peace with Te Wera and Nga-Puhi with a view to gaining their help.||

So the two parties dwelt in peace at Turanga-nui; then Te Kani, addressing Te Wera, said, "O Te Wera! Let us both remain here, and then return by the coast you have just come along to search for my old relative, Hine-matiaro. I feel sure she has been taken by some of those people." Te Wera answered him, "Your word is good,

\*Usually called Te Kaha, a point and fertile district in the Bay of Plenty.—TRANS.

†We shall see the ample revenge Te Wera took for the death of his nephew at a later period, i.e., in 1836. Marino was killed about the latter half of 1823.—TRANS.

‡The author omits to state that Pomare and his party returned home to the Bay of Islands from Waipao.—TRANS.

||The previous expedition of Te Wera had embroiled him with Te Kani and his people, hence the peace-making now.—TRANS.

and will be acted on by me. But first let me place my foot on the spot desired, then I will return and fulfil your wish." It was finally settled as Te Wera suggested.

So the expedition came on, and reached Te Pukenui at Te Mahia Peninsula. Messengers were then sent out to look for the people of the land, for there was no one on the coast. They were eventually found in the mountains—that is, the Ngati-Rakai-pāka tribe. The messengers told them that Te Whareumu (their chief), with Te Wera and Nga-Puhi, had arrived, the latter having come for the purpose of returning the former to his people. After hearing this, these "wild men" returned to the coast, and they were asked where Ngati-Hikairo and other *hapus* were, and the reply was that they were assembled at the island of Wai-kawa (Portland Island) in consequence of fear due to news that had arrived from Turanga-nui to the effect that Te Aitanga-a-Hauiti tribe were besieged in their *pa* at Uawa, and that it must soon fall. Other news from Heretaunga (now Napier) told how Te Puketapu and Te Ara-tipi *pas* had been taken by Ngati-Raukawa. Hence everyone of those parts had scattered to the mountains and islands to hide themselves.

Te Wera now spoke. "O Nga-Puhi! Fetch the people of the land and return them here." So Nga-Puhi went on board the "Herua," Te Wera's canoe; there were twenty of them, all armed with muskets. They paddled on and drew near to Waikawa, where they were seen by the people of the island, who at once launched forth to engage the enemy at sea—there were three canoes. When they arrived near each other, Nga-Puhi closed on to the others. Then were the *huatas* (spears) thrust out at the Nga-Puhi canoe. Tara-patiki sprung into the centre of one, Te Ipu-tutu-Tarakawa into the stern of another canoe, and commenced ordering the others, who showed their teeth in anger, to desist. The two men said, "Sit down! It is not that; but to fetch you all we come." One of the "wild men" urged, "Spear them! It is deceit." Tarakawa-Rauru\* said, "Do not persist, lest you despise the words of salvation for yourselves. Te Wera has said that you should be fetched in order that he and Te Whare-umu may see you all." Then only did the "wild men" believe and understand that message was true. It is probable that had they persisted in their attitude the guns would have done their work.

Now, Tarakawa had bespoken one of the "wild men's" canoes as they approached; it was a very fast one. This was the form of the bespeaking: "Listen, O Nga-Puhi! That canoe which separates off

\*Te Ipututu Tarakawa's other name was Tarakawa Rauru, the latter being his father's name.—TRANS.

in front of the others is my backbone.”\* The name of that canoe was “Te Hurihuri,” and when the canoes approached he sprung on to the one he bespoke, while Tara-patiki jumped into another.

It was then arranged that all should proceed to Waikawa Island to fetch the women and children, with the rest of Ngati-Hikairo; and when all had been fully explained to them, they concluded that there would indeed be safety in the course suggested. They also saw the valuable property, the guns, to be used on their behalf.

They now embarked, and all proceeded to Pukenui, Mahia. On their arrival it was found that Ngati-Rakai-pāka, who had fled to the wild forest had all assembled. On the first arrival of Nga-Puhi there was not a single person there—all were in hiding in consequence of the fear inspired by the news from Heretaunga. And now the people all gathered in the presence of Te Wera. Te Whare-umu arose and said, “Behold! O People! O Ngati-Hikairo and Ngati-Rakai-pāka. Here am I. By my chief was I returned to you and to the land. He shall be a father to us—a strong *pa*.” After ending his words to the tribe, he turned to Nga-Puhi. “Behold, O Wera! You have heard my words to my people. Now! Take you the people and the land; you will be a fence against this wind and that. You and your tribe must remain permanently here.” Then Te Wera Hauraki arose and said: “Your words are good, O Te Whare-umu! What I am thinking of is, my speedy return, together with Nga-Puhi, on account of my nephew Marino. My grief is, as I here stand, for my child, for Marino, and I am considering also my child Te Hihiko; I told Hikairo that I would return those young people to Rotorua. Secondly, the word of Te Kani-a-Takirau to which I consented—but enough! I consent to your appeal to convey you and your people to Here-taunga.”

#### THE PEACE-MAKING BETWEEN TE WERA AND PARE-IHE.

After many days, Te Wera and the wild men he had assembled at Te Mahia sailed from there, crossing Hawke's Bay, and landed at the mouth of the Tukituki River. Here they remained for some time until the news reached Pare-ihe in his *pa* at Te Roto-a-Tara (near Te Aute College) that Te Wera and Nga-Puhi, together with Te Whare-umu, were at Tukituki. Pare-ihe then proposed to his tribe, Ngai-te-Whatu-i-apiti, that peace should be made with Nga-Puhi and that they should remember Te Whare-umu. Pare-ihe applied to his priest, Te Ngōi, to fortell the result: “O, old man! What are the signs of your *niu-maka*?”† He replied: “The idea will be fulfilled;

\*This was a common Maori custom. After a chief had named some article as some part of his body, no one else would dare to touch it.—TRANS.

†Niu-maka, the divination by means of rods cast at other rods, by which the priest gathered the omens.—TRANS.

we should become as one with Te Wera and Te Whare-umu." So Pare-ihe decided to visit Nga-Puhi, who by this time had removed to Tane-nui-a-rangi, a place seaward of the present *pa* of Pa-Kowhai. It was soon announced, "Here is Pare-ihe and his people! It is peace!" and shortly after Pare-ihe and his tribe were in the presence of Te Wera. The former arose to greet Nga-Puhi, together with Te Wera and Te Whare-umu. Many words of greeting were spoken, and then Pare-ihe sung his *tau* or song to indicate to Te Wera the object of his visit. This is it:—

Alas! the powers of darkness  
With strength amain consume me.  
I dreamt of Te Whare-umu;  
And thought we were together.

My part is to rely  
On this steadfast plume (Te Wera),  
On this plume before me,  
And take thee to me for my own.

Directly the song was ended Te Wera understood its meaning, and Nga-Puhi cheered in approbation of Pare-ihe's song.

For many days, Pare-ihe remained with Te Wera, and then the *tohunga* of Pare-ihe became aware of some signs of evil approaching towards Heretaunga. Te Ngōi said, let the axe\* which is now with Te Hau-waho be fetched; he must give it up. My god declares that a war-party is approaching Heretaunga, and this land will be conquered." So Pare-ihe visited Te Hau-waho and said, "The axe that you have give it to me." Te Hau-waho replied, "If I give it to that one, where is one for this one?" Te Pare-ihe said, "Enough!" and returned.

#### THE FALL OF TE PAKAKE.

After two days Te Wera and Pare-ihe departed on their return to Te Mahia Peninsula, and on their arrival found a messenger from Te Kani-a-Takirau asking Te Wera to proceed to Turanga. At the same time came the news that Te Pakake *pa* (the sandy island in Napier harbour, where the Railway Station at the Spit is situated) had fallen and that the Ngati-Kahu-ngunu tribe had suffered a defeat, their chief, Te Whā-ka-to, having been killed, besides the younger brother of Te Utanga—Te Waru of Tauranga's father—who was killed by Ngati-Kahu-ngunu.

About a year after this, a *taua* raised by Te Waru and Hikutaia came to Heretaunga (Napier district) to obtain revenge. The remnant of Ngati-Kahu-ngunu of those parts had again assembled at Te

\* This was an European axe. The chiefs alone possessed them in those days. The god had foreseen that Te Hau-waho would be killed shortly, and thus the axe be lost.—TRANS.

Pakake and gave battle to the *taua*, in which both Te Waru and Hikutaia were killed. Te Waru, who was the father of Tu-paea, was of the Ngai-Te Rangi tribe of Tauranga. Hikutaia was an elder relative of Te Mutu-takapu, also of Ngai-Te-Rangi.

It was some time after this that another avenging expedition came to Heretaunga under Te Umu-ariki\*, Tuki Kauri, Mauri, and Rangihau of Ngati-Awa and Ngai-Te-Rangi. On their arrival at Ahuriri there was no fighting, however, but the party proceeded along the coast to Te Wera's home at Te Mahia. They stayed there some time, and then applied to Te Wera for canoes to take them back to their homes (via the East Cape).

Te Wera replied to this application, "My advice is, that you return by the way you came. If you return by sea, you will be followed by the wild people living along the coast." Mauri answered thus by saying, "Te Wera's words mean, that we shall not be brave enough to overcome our enemies." Te Wera then said, "Do you really persist, O, the company! in returning by sea?" Tuki-Kauri replied, "Yes! Give us canoes." Te Wera said to the people, "It is well, O, Ngati-Awa! O, Ngai-Te-Rangi! I will supply you with canoes." And he then gave them three in which to return.

So the expedition sailed away, and it was seen by the tribes of Rongo-whakaata and Te Aitanga-a-Mahaki, who gave chase and overtook the fleet at Turi-haunga, near Whangarā (north of Gisborne). A fight took place, in which Ngati-Awa and Ngai-Te-Rangi were defeated; Te-Umu-ariki, Tuki-Kauri and Mauri killed, and Te Rangihau taken prisoner, having been recognised by Tama-roki, the brother-in-law of Tarakawa. Tama-roki said to him, "You are saved through Tawheo," chief of Ngai-Tahu-po. So Te Rangihau was taken back to Te Wera at Nuku-taurua by Tawheo-o-te-rangi.

#### THE FALL OF TUATINI, AT TOKOMARU.†

Te Wera felt very sore about this event, as three of his people who went with this expedition had also fallen. They now proceeded to prepare their canoes for sea, and when all was ready started northwards,‡ and called in at Turanga (Poverty Bay), where the Aitanga-a-Hauiti tribe joined him, but their chief, Te Kani-a-Takirau, remained at home to incite his people to prepare food for Te Wera. The expedition sailed on and came to Tokomaru Bay, where they found

\*Although Te Umu-ariki is here said to belong to Ngati-Awa, he is also closely connected with the Urewera people of Ruatoki, where his descendants still live.—TRANS.

†Tokomaru is some 50 miles north of Gisborne.—TRANS.

‡Te Wera had also his promise to Te Kani-a-Takirau to fulfil, besides the death of his three men.—TRANS.

the Ngati-Poru tribe assembled in their *pa*, Tuatini. Te Rere-horua was the commander of Ngati-Porou. Nga-Puhi and their allies now sat down to besiege the *pa*, which, according to what is related, contained thousands of the Ngati-Porou. The warriors of Nga-Puhi were many days considering the best means of taking the *pa*, but without much result. Then certain of the bravest were selected who carried up ropes, and fastened them to the pallisades of the *pa*, when, after great efforts, they managed to pull down some of the defences, and made an entry into the *pa* at once, so that the *pa* was taken, and Kaha-wai, Te Rerehorua, and his brother killed, the former being shot by Tara-kawa. Te Mokopu-o-Rongo and other chiefs escaped.

After this Nga-Puhi and Te Aitanga-a-Hauiti and Ngati-Kahungunu returned to Nukutaurua. Soon after came the news of a force being at Heretaunga composed of Waikato and Ngati-Mania-poto, under Tu-korehu and Wahanui. This was when Te Roto-a-Tara fell, when the expedition reached the island *pa* by means of a causeway built across the lake.

#### TE WERA'S SECOND VISIT TO HERETAUNGA.

After a long time, Te Wera again crossed over Hawke's Bay to Heretaunga, and thence proceeded down the coast. It was Tiakitai who induced Te Wera to come, and they proceeded together to the southwards and took the *pa* Haki-kino\*, near Maunga-rake, in the Wairarapa district. The *pa* fell, and much property in the shape of slaves was secured by Nga-Puhi, amongst them Matahi, a chieftainess of Ngati-hika-rahui, and daughter of Te Aro-atua, son of Te Rimurangi. Potangaroa, whose descendant is Hami-Potangaroa of the Hika-a-papauma tribe, had a narrow escape here from Te Rangi-hau.† The latter's gun was seized by Potangaroa, who dashed it on the ground and broke the butt of it, and then jumped over a cliff and escaped.

The expedition now returned north from Rangi-whakaoma (Castle Point) by Te Wai-nui, Poranga-hau, and Wai-marama to Heretaunga to Te Ngaue, a place seaward of Pa-Kowhai.

#### TE PAE-RIKIRIKI'S EXPEDITION.

After many days spent there, news came of a war-party, 140 in number, under Pae-rikiriki and Te Aitu-o-te-rangi of the Ngati-Kahu manu tribe of Te Whanganui-a-roto (or Napier Harbour), so Nga-Puhi approached the place where they were expected to appear, and then fought them at Te Upoko-o-te-arawhata, and thirty of the war-party

\*A few miles to the south-east of Masterton.—TRANS.

†He who was saved at Turi-haunga. See *ante*.—TRANS.

fell. Te Pae-rikiriki, the chief of the party, escaped, and was chased by Nga-Puhi, until he hid himself in the forest. Whilst Nga-Puhi searched for him, Tarakawa stood outside, and saw Te Pae-rikiriki appear at the other side of the wood. According to Tarakawa's account, he was at such a distance that his face could hardly be recognised, but Tarakawa fired at him, and the bullet struck him, and down came Te Pae-rikiriki. Tarakawa now advanced, and ordered that Te Pae's property, his gun and cartridge-box, should be fetched; the *korohunga* mat was left with him, but the dogskin mat was brought in. When the news of this reached the companies who were in the ranks, Te Wera standing in front, and when he saw Tarakawa he beckoned with his hand, and Tarakawa came and stood in front of him. Te Wera asked, "Was it you who shot the man there?" The reply was, "Yes!" Te Wera, placing his hand on Tarakawa's shoulder, said, "Thou shall be sacred, and brave for Tu alone." The companies were listening to this all the time. Te Wera now said, "Sit down; for the god of Toiroa, the Maori *tohunga* of Nukutaurua was prophesying, saying, "A *pa* will fall. Two battles are in thy hands, O Nga-Puhi! O Ngati-Kahu-ngunu! The very plants of the earth shall shake with fear at you, resting in the *marae* of Tu!" This prophecy was in relation to Te Roto-a-Tara, Kahotea, Opakihi-kura, and also Te Whiti-o-Tu battles.

#### THE BATTLE OF KAHOTEA.

Some time after the above, the *tohunga* Toiroa, placing his hand on the broken gun-stock of Te Rangihau, which was fractured by Te Potangaroa at Aketio, as already related, and, taking up his god, said, "By this gun shall a chief die!" Nga-Puhi now started in the night for Te Roto-a-Tara; morning found them ascending the hill at Kahotea, where the party met a woman and child; they were both killed. Then came a fight with the rest of the party and Te Momo-a-Irawaru and Heriheri, chiefs of Ngati-Raukawa, belonging to the Ngati-Te-Kohera branch, were both killed. This war party came from Maunga-tautari and Wharepuhunga—the ancient homes of the tribe before they removed to Cook's Strait. Just before this fight Te Aokatoa had returned home, and Tongariro, another of their chiefs, had gone to that other tribe of his, to Waikato. Directly after this, their tribe fell together with Ngati-Taki-hiku, and their chief, Te Momo, at Kahotea, not far above Te Roto-a-Tara (near Te Aute Cottage). Those who escaped were followed by Nga-Puhi in the direction of Ohau-heihei. There were Tarakawa, Rangi-turuturua, Te Māngi and 40 of Nga-Puhi, who went after the enemy. When they had crossed the stream on the plain of Pakihi-kura in their flight, they came to the conclusion that there were very few in chase



of them, and as the pursuers drew near they charged back at them. It was they who turned aside to do so. The guns of England were brought into play, and six of the party fell in a heap. Ngati-Raukawa now retreated again, until they reached the ascent to the ridge of Rangitoto, where they again charged their pursuers. Again the Nga-Puhi guns sounded, and eight of them fell. Ngati-Raukawa again fled. At this point a chief woman in the ranks of those fleeing named Pare-rape was heard saying, "O, ye men! turn again. There is no safety for us beyond!" When Tarakawa heard her voice, he at once recognised it as that of Pare-rape, an elder relative of his, and he asked, "Is that you, Pare-rape?" She held up her hand, and Tarakawa then knew that some of his own tribe were there, some of Ngati-Taki-hiku. Tarakawa now said to Nga-Puhi, "O, Nga-Puhi! These are my people. Let the fighting cease!" To this Te Māngi and Rangi-turuturua consented, and then Tarakawa went to assemble his companies and went on to Te Roto-a-Tara.

#### THE FALL OF TE ROTO-A-TARA.

The company of Te Wera-Hauraki was at Te Roto-a-Tara, and they were four days besieging that *pa*. The people in the *pa* were Ngati-Raukawa, Ngati-taki-hiku, Te Upoko-iri, and other tribes. Tarakawa said to Te Wera that they should go and summons forth his relatives within the *pa*, amongst whom was his niece, Rangi-wawahia, daughter of Te Tahora Takaanui. So they went to a point in the lake which approached the *pa*, and Tarakawa called out, "O, Tama-haere! You and your grandchild, Rangi-wawahia, come forth from the *pa*. Paddle across here." Tama-haere replied, "Ah! we shall be killed!" Tarakawa said, "Here am I and Te Wera; you will not be hurt." But they would not listen. "Ah! Enough, old man! It was consideration for you, and love that welled up within me to you all. Who knows if you will escape over the upper rope of the net of Tu which surrounds you?"

Two days afterwards Te Roto-a-Tara fell, most of the people being killed in the water, their canoes upset. Motumotu, a chief of Te Upoko-iri, was killed, and many taken prisoners, amongst them Renata Kawepo and other chiefs, whilst some escaped.

(To be continued.)



## NOTES AND QUERIES.

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[129] **The Cross in Polynesia.**

"The Cross at all times and in many places has been used as a religious symbol. Throughout America, Asia, and Europe, it is found in all its forms. Are there indications of its use for symbolical purposes in Polynesia?—R. M. LANE, Christchurch.

[130] **Sun Worship in New Zealand.**

Will any of our Maori experts send in a paper or notes on native sun-worship, other than that mentioned in White's *Ancient History of the Maori*?—EDWARD TREGGAR.



## TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

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A MEETING of the Council was held in Wellington, on the 5th April, 1900.

The following new members were elected :—

- 305 Frank Burnett, Vancouver.
- 306 E. J. Forbes, 40, Hunter Street, Sydney.
- 307 William Irons, Masterton
- 308 Professor MacLaurin, Victoria College

The following paper was received :—

- 202 The Creation Song of Hawaii. E. Tregear.

The motion of previous meeting appointing Mr. N. Tone as Acting Secretary during Mr. S. Percy Smith's absence was confirmed.

The following books, pamphlets, &c., were received :

- 970 *The American Antiquarian*. Vol. xxi. Nos. 4 and 5.
- 971 *Transactions Royal Geographical Society of Australia* (Victoria). Vol. xvi.
- 972 *Memoria Necrológica, Real Academy de Barcelona*. 1899.
- 973 *Journal of Royal Colonial Institute*. Vol. xxxi. Part 2.
- 974 *Journal Buddhist Text Society*. 1898. Vol. vi, part iv.
- 975 *Transactions Wisconsin Academy*. Vol. xii, part 1.
- 977 *Tidschrift voor Taal, Land, en Volkenkunde*. Deel xlii., af. 1.
- 978-9 *Revue de l'École d'Anthropologie de Paris*. Dec. 1899 and Jan. 1900.
- 980 *Bulletin de la Société de Géographie, Paris*. Tome xx. 4 Trim, 1898.
- 981 *La Géographie (Société de Géographie, Paris)*. No. 1, Jan. 1900.
- 982-3 *O le Sulu Samoa*. Sept. 1899, Jan. 1900.
- 984 *Report of Smithsonian Institution*. 1895.
- 985 *Transactions of New Zealand Institute*. 1898.
- 986 *Mittheilungen der Anthro. Gesellschaft in Wein*. Band xxviii. Heft v and vi.
- 987-8-9 *Mittheilungen der Anthro. Gesellschaft in Wein*. Band xxxix. Heft 1, 2, 3.
- 990 *Na Mata, Fiji*. Feb. 1900.
- 991 *The Science of Man. Royal Anth. Society of Australasia*. Vol. 3, No. 1.









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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

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Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Government Buildings, Wellington, New Zealand.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i, ii, and iii are out of print.



## NGA MAHI A TE WERA, ME NGA-PUHI HOKI KI TE TAI-RAWHITI.

---

NA TAKAANUI TARAKAWA I TUHITUHI.

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### WAHI IV.

#### TE WHITI-O-TU PAREKURA.

**E** WHIA ake nga ra ka mohiotia, ko nga morehu i huri ki Patea, e whakamau ana te haere ki Taupo; ka kowhiria te ope hoko-whitu topu (140), ka kiia e Te Wera ko Te Hihiko, ko Rangituruturus ma raua e whakahaere a Nga-Puhi. Ka haere te ope nei, ko Ngati-Kahu-ngunu to te nuinga; ko Te Whiti-o-Tu tenei. Ka tae ki Te Whiti-o-Tu, ki te awa, ka mea me tunu he kai, ka noho. He utu a Te Whiti-o-Tu mo Manga-toetoe. Taku i rongo ai ki toku papa ki a Te Hihiko, he mea whakaatu e Pare-ihe ki a Te Wera ratou ko ana tamariki i Te Roto-a-Tara. Te whakaatu tenei, "E Wera! ma koutou ko o tamariki au e kawe ki te unu i taona ai oku tuakana, me toku whanau, kei a Ngati-Te-Upoko-iri, kei a Ngati-Hine-manu, kei a Ngati-kuha; kei Patea, kei a Ngati-Whiti me Ngai-Tuoi me Ngai-Tu-whare-toa." Ka whakaaetia e Te Wera; koia ka haere a Nga-Puhi me Ngati-Kahu-ngunu, ka ahu whaka-Patea.

Kaore tonu i roa iho kua kitea iho e tetei ope i ahu mai i tua, i Manawatu. Na Te Wanikau, na Te Huia-tahi, na Te Whakaheke, na Toatoa taua ope. Ki ta ratou korero, e toru rau; ko nga hapu enei o taua ope: ko Ngati-Tu-wharetoa, ko Ngati-Te-Upoko-iri, ko Ngati-Whiti, ko Ngati-Tama, ko Ngati-Tuoi, ko Ngati-Hine-manu. Ka kite iho ra i a Nga-Puhi, e ka ake ana nga ahi i te taba o te awa o Wai-pawa, ka uia iho e Te Huia-tahi, "Na wai tenei ope?" Ka tu ake a Te Hihiko, "Naku! na Nga-Puhi." Ka mohio iho a Te Huia-tahi ki te reo, ka mea atu ki nga rau ra, "Ko taku tama! ko Te Hihiko; me karanga ano kia uia atu e ahu ana ki hea," A, ka whakaae nga ranga-



tira o nga hapu ra, ka karanga iho ano a Te Huia-tahi, "Ko koe tera. E Hiko?" Ka tu ake te ringa, "Ae!" Ka mea iho tera, "Piki ake ko au tenei, ko to papa, ko Te Huia-tahi." A ka piki ake a Te Hihiko, a ka tae atu ka hongihongi ki nga papa; ka mea atu a Te Huia-tahi, "E ahu ana to ope ki whea?" Ka utua e Te Hihiko, "Ki tua, ki Rangi-tikei." Ka mea mai te ope ra, "E, kaore o reira tangata; ko matou o reira tangata. Me hoki atu tatou ki waho." Ka mea atu a Te Hihiko "Ae! waiho maku e hoki ake ki taku ope whakaatu ai i te kupu na."

A, ka hoki a Te Hihiko; e tae atu ana ki tona ope, kua puta tonu nga rau nei i te tapa o te ngahere. Kua paku rawa nga pu; kua karanga a Te Mānga, "Ha! E Hiko! Kua takahi o whanaunga i ta koutou rongo!" Ka mea a Te Hihiko, "Akuanei ia aha ai; ka takahi ano ia i tana kupu. Koia ano!" Ka karanga a Te Hihiko, "E! Unuhia! Waiho mana e uta ki runga i a koe." Ka whati a Nga-Puhi; e haere mai ana nga toa o tera. Katahi ra! me te waka e rara ana i te ngaru-whakaheke, a Toatoa (o Ngati-Hine-maru), a Whakaheke (o Ngati-Whiti). Haere ana a Nga-Puhi i te manu-kawhaki; kua aupiki rawa a mua i te toro-puke o Te Whiti-o-Tu, kua eke rawa a Te Whakaheke ki runga i a Rangi-turuturua; kua pa te karanga a Te Hihiko, "Tukua ki raro! Tahuri!" Kua tiraha rawa a Te Rangi-hau i waenga nui o te toro-puke; ka paea iho te pu-whati āna ki te waewae. Kua hiki te toki kakau-roa a Te Whakaheke ki a Rangi-turuturua, 'tahi ka paku te pu a Te Rangi-hau, e hara! mate rawa ko Te Whakaheke. Kua eke tonu a Toatoa ki a Te Mānga; e tukua atu ana e Tarakawa, ko Toatoa, mate rawa! Heoi, ka whati te ope nei, ka whaia haeretia e nga toa a Nga-Puhi, ka patua; ka kitea te omanga o Te Wanikau—no Te Upoko-iri—ka whaia e Te Paraone-Hakihaki raua ko Te Hihiko, a, kua ngaro a Te Wanikau ki te ngahere, ka ora.

Ki te rongo ake, he parekura nui tenei, kia hokorima (ara, 50) i te takotoranga ki Te Whiti-o-Tu, e kiia ana he mea nui tera. Hohou rawa te rongo, a muri iho ka takahia ano, na! ka korapa; koia te mate o Te Whiti-o-Tu, i mate ai. A kua rite te kupu a Pare-ihe i homai iho ki a Te Wera i Te Roto-a-Tara.

A, heoi; ka hoki a Nga-Puhi me Ngati-Kahu-ngunu me Ngati-Whatu-i-apiti, ka tae ki Te Roto-a-Tara. Ka ki a Te Wera, "Heoi! me hoki ki Heretaunga katoa nga iwi." A, ka whakaetia e nga iwi kua mene kei raro i te mana o Te Wera. Ka hoki, ka tae ki Heretaunga, ki Tane-nui-a-rangi, ka mea a Te Wera, "Whakarongo mai E nga iwi! Kua mene mai nei tatou ki konei; kua kino tenei whenua i a au. He mea naku ki te mahue koutou i a au, ka riro koutou, ka mate i tetei atu tangata. Koia taku whakaaro, E Pare-ihe! E Tiakitai! i mea ai, me haere katoa enei iwi i a au—atu o konei, puta atu ki to mutunga mai." Heoi nga kupu a Te Wera, ka tu a Pare-ihe,

“E pai ana to kupu; koina te kupu.” Ka tu a Tiaki-tai, “Ae! ka noho au; maku e tuku he tangata ki Wai-rarapa, ki te tahataha moana; maku e whakaemi atu o matou whanaunga ko tahi atu ano i konei Ngati-Kahu-ngunu, puta atu ki te upoko o te motu nei, ki Wai-rarapa.”

A, ka hoe nga iwi nei, ka tae ki Nuku-taurua.

(Na! Kati, me waiho i konei tenei pito, kia hoki ake ki te whakamarama i o waenganui o te korero nei.)

#### TE MATENGA O POMARE.

Ko Pomare i haere tahi mai ra raua ko Te Wera, kua hoki; i hoki atu i te takiwa o Wai-apu; he whakahoki atu i a Rangi-i-paea ki tona iwi, ki a Ngati-Porou. E ki ana he whaea no Te Potae-aute, taua wahine, i roto atu i te horonga o Te Whetu-mata-rau i mua, i a Nga-Puhi ano. A, te taenga atu ki raro, ka tutu ope mana hei whawhai ki a Waikato.

Ka haere mai ra ia, ka tapoko ki Waikato, ka u ki Papakura, ki a Ngati-Tipa, ki a Kukutai, ki a Tu-te-rangi-anini. Ka riri, ka tangi te kokiri a Pomare, kua karapiti me tetei, ka uetia mai e Tu-te-rangi-anini i muri, “Aue! a Matakiki e takoto mai ra i Waipa.” Tino karapititanga, ka mamae ra hoki a Waikato mo Matakiki. He putanga to Pomare, he putanga to Tu-te-rangi-anini, kua takoto mai te pu a Pomare; pekea tonutia atu e Tu-te-rangi-anini, ko Pomare! Kihai i tangi te pu, haruru ana te taunga ki te whenua. Ka whati a Nga-Puhi, ka wawa noa atu ma Pitoitoi.

A na te rongo noa ano ka tae mai ki a Te Wera, “E Mara! ko to ihoa ko Pomare kua mate i a Waikato!” Ka mea a Te Wera, “I unuhia pea i te mata-kirea, kihai i rupeke nga rau a Tau-marere.”

#### KO TE PUKE-NUI, TE MAHIA.

Heoi, ka hoki mai ano ki te wa i muri i te matenga o Ngati-Awa o Ngai-Te-Rangi ki Turi-haunga ra.

Ko te ope tenei a Te Arawa, a Moko-nui-a-rangi, a Te Heuheu-Tukino, a Ngati-Maru, a Taraia, a Hauauru me era atu rangatira o Ngati-Paoa. No te matenga o Pomare ka mea, me tiki a Te Wera, me whakangaro. Ahu mai nei penei nga iwi ra ki a Te Wera; ka riri ki Te Puke-nui, ka hinga a Rongo-whakata; he awhina i a Te Wera. E rua marama i whakapaea ai a Te Wera, no te matenga o Te Amohau—he iramutu no Moko-nui-a-rangi—ka karangatia nei a Te Hihiko e tona papa, e Moko-nui-a-rangi, “E Hiko! mauria mai to taina—a Te Amohau. Ko te ata ka hoki au; kaore e ngaro; ka ka aku wharau, ko au tena, kua haere.”

A kawea atu ana a Te Amohau e Te Hihiko. A, i te ata ka haere a Te Arawa ma. No te aonga o te ra, ko Te Heuheu ka maunu : ka whati katoa nga iwi ra, "E Tama! Te whatinga taua, kowai koe kia noho." A, ka hoki katoa ra, kaore i kaha ki a Te Wera ratou ko ana iwi o Nuku-taurua.

A no muri i nga ope nei ko te haerenga mai nei ki Here-taunga nei. A, ko Pare-ihe te heke tuatahi. No te tuarua ki Here-taunga, na, ko to haerenga ra i te tono a Tiaki-tai, a, horo ra a Aketio. A, hoki mai, ko nga riri ki Here-taunga, a hoki ra ki Nuku-taurua ka mahue a Tiaki-tai hei tamene atu i a Ngati-Kahu-ngunu, i ona whanaunga. Ko Te Paraone-Hakihaki, ko Tuhua, ko Tiaki-tai, na ratou i whanga o ratou whanaunga. A rupeke katoa mai tera i Wai-rarapa a, heke katoa i te kupu a Te Wera i mea ra, me huihui ki a ia, ki Nuku-taurua, i te mea kua tukuna e Te Whare-umu te tangata me te whenua ki a ia; ko ia hei tiaki kei tikina mai e teteahi mana ke ka mate.

#### TOKA-A-KUKU.

A ka noho topu nga iwi o Ngati-Kahu-ngunu ki Nuku-taurua a tae ana ki te tau 1886. A, i taua wa, ka mea a Te Wera, me haere ki te ngaki i te mate o tona iramutu—o Marino—i mate ra i te haerenga mai i Roto-rua i te tau 1823.

Na te 14 rawa o nga tau ko Tarakawa i tenei tau kua hoki ki Rotorua. Ko Te Hihiko i puritea iho e Te Wera, a, ka uru nei ki roto ki te ope nei. Ko Maehe te marama; ka hoe te ope nei, poka tonu i waho. Ka ahihi i waho atu o Tikirau, to rawa ake te ra, ka mahue a Wai-kawa, weherua rawa ake te po, i waho o Whare-kura, ka whanake te ata ka u ki Te Wai-hirere i Te Kaha, i Toka-a-kuku pa. Ireira nga rau o Te Aitanga-a-Apanui, a, ao kau te ra kua kitea te ope nei e te tangata whenua. Heoi, kaore te ope nei i korikori atu. I te rua o nga ra, ka hoe te waka a Tatua-harakeke ki te amene mai i ona iwi hei tu i a Te Wera. Ka u te waka nei ki Haparapara, ka hoe ka u ki Tokata, ka hoe, ka u ki Marae-nui, ka hoe, ka u ki Hawaii, ka hoe ka u ki Torere, ka hoe ka u ki Tirohanga, ka u ki Opotiki, ki Ohiwa; tae atu ki Whakatane te tamenetanga mai o nga iwi hei haumi i a Te Whanau-a-Apanui. Ko te nui o te tangata whenua, kia toru rau topu; ko tenei i tamenea atu nei kia iwa rau takitahi. Te hoenga mai o nga iwi nei, ko tahi rau i hoe tonu ki te pa i Toko-a-kuku i te po ano; e waru rau ka u ki Hariki—he one—kia tika mai ai i uta, kia warea ai a Nga-Puhi ki te awhi i te pa, ka puta tuara mai ai e te waru rau.

Ka rima nga ra e awhi ana a Nga-Puhi i te pa ra, ka u mai nei nga ope nei. Kei waenganui etehi o Nga-Puhi i nga mōra kumara e noho ana, koia tonu te oranga o Nga-Puhi. I te aonga o te ra i u mai ai

nga iwi ra, ka kokiri mai te pa ki waho, e toru te kau, hei kukume kia riri ki te pa. No te kitenga mai o tera ra i u ki Hariki, ka ara mai tera ka haere mai ki te patu tuara i a Te Wera ma. Ka eke mai te iwi ra i Wai-kanae, ka maro mai i uta; ka mea a Te Wera kia whitu te kau pu hei riri mo tera e haere mai ra, kaua he riri atu ki te pa, kia kotahi rau pu hei tiaki atu i te pa ra, kei kokiri mai ki te matua. Ka eke mai tera i Pu-remu-tahi, ka karanga a Te Wera, "Kua hinga! Karapitia! Kaua e titiro ki te ao-marama." Ko nga toa ki mua; kua kokiri a Nga-Puhi, a Ngati-Kahu-ngunu—kua karapiti tonu. Katahi ka ue a Para-whariki; tokorua tahi i te hinganga i tona pu; kua tangi ta Toa; tokorua! kua tangi ta Te Mānga, he tokorua tonu i te hinganga. Ka whati te whatinga; kore rawa i ta te manawa o Nga-Puhi, o Ngati-Kahu-ngunu; e toru nga whakahoki, kore rawa i taru. Ko te roa o te wahi i patua haeretia te whati nei, 16 *maero*, tae atu ana ki Puke-kura i Te Awa-nui. Te toa i taua riri, ko Para-whariki, ko Huna—he herehere na Te Ipu-tutu-Tarakawa, he matua atawhai no oku tuakana, noku ano hoki, a Para-whariki; nana i ringa-mau a Rangi-patu-riri—he tino rangatira no Te Whanau-a-Apanui. Na Te Korakora i hopu a Hau-torua, he rangatira no taua iwi ano, a Tu-te-rangi-noti hoki.

Na, ko Tu-te-rangi-noti, ko te tangata tenei nana te whakatauki mo Tara-patiki i te riri a Nga-Puhi i Marae-nui ra, i te whatinga o Te Whanau-a-Apanui i te tau 1823. Ka whaia e Tara-patiki a Te Hie—i te ngaro atu a Tu-te-rangi-noti—te hokinga mai ka korerotia atu, ko Tara-patiki te toa nana i whai a Te Hie, a, i mate etehi, i mau herehere etehi. A, ha whakatauki ra a Tu-te-rangi-noti "Mehemea ko ia, kaore he patiki mo uta, kaore mo te wai." A, mau nei a Tu-te-rangi-noti ki Puke-kura, ki Te Awa-nui, a, mea atu ana a Tara-patiki, "E Mara! ko koe tenei me to whakatauki, mehemea ko koe, kaore he patiki mo uta, kaore mo te wai. A! tena E Mara! Whakatika na! Ko au tenei! Ko Tara-patiki!" A, kore noa. Ka mau te ringa o Tara-patiki ki te mahunga ka patua, ka mate.

Na, te kitenga mai ano o te pa ra—o Toka-a-kuku—kua whati, kua hinga, ka ue, ka kokiri mai ki te patu i te matua a Nga-Puhi, e awhi ra i te pa. Kōre-rāwa i tata mai i te titokonga a te pu; ka kotahi rau ki te karawhiu i te pu; ka rawe kai te whakatauki nei, "Me te wera harakeke, me te ahi totara." Ko Te Papapa tetehei parekura nui tenei, ko Hariki i ahua rite ki Te Ika-a-ranga-nui, parekura o Ngati-whatua, i a Hongi, i te tau 1825.

Heoi, ka hoki a Nga-Puhi, a Ngati-Kahu-ngunu i Te Awa-nui, ka hoki ra ki te matakitaki i te mabi i tana usua e hora ra i te huarahi. A, no te aonga o te ra, ka tu a Te Wera i waenga i ona iwi, ka mea, "E Mara ma! Whakaemia te parekura! Kia wha-te-kau ki te whakaemi mai i te tupapaku, kia rua-te-kau hei mau pu, hei tiaki i

te wha-te-kau. Kia rua-te-kau hei mahi whata, hei iringa; ko nga rangatira me wehe ke ki raro." A, ka peratia, a ka oti katoa taua mahi i whakahaua e Te Wera i te ahiahi. A, i te ata ka tu a Te Wera i waenganui i te kotahi mano-ma-whitu e takoto ra i runga i te rau waka-taua, ka mea, "Taku tamaiti e! E puta ki waho o te puku, o te niho o te tangata, tenei au to matua te kimi mai nei ki a koe, ka aroha nei au ki a koe, nene ka tahuri au e!" Na, ka mea ki ona iwi na, "Whakarongo, E Nga-Puhi! Whakarongo, E Ngati-Kahu-ngunu! Heoi: ka rite taku mamae i tenei ra i a koe, E Ngati-Kahu-ngunu! mo taku tamaiti. Na! e tarawa mai na! E putu mai nei! i taku aroaro. Na! he rangatira enei; ko Rangi-patu-riri, ko Te Kaka-pai-waho, ko Te Hau-to-rua, ko Tu-te-rangi-noti. Na! e whitu te kau te iwi e tarawa nei—e hora nei, na, kotahi ano ia—a Marino. Na! i te ata, e manu ana; kua rawa e raweke, e aha atu ki nga tupapaku nei. Heoi tau, ko te turakanga ki raro."

Heoi, ao kau te ra ka hoe a Nga-Puhi, a Ngati-Kahu-ngunu, kei te pa e tangi tikapa ana mai. Maro tonu mai i te moana te mahi a te waka taua, a ka tae mai ki Nuku-taurua. A, i a Te Wera ano e korero ra i te mutunga o tana kupu, i te mea, "E te iwi! ka rongo mai koutou i taku korero; ka hoki au—tatou hoki, ki Nuku-taurua. E kore koutou e whakarerea e au, a mate atu au ki runga ki a koe, E Ngati-Kahu-ngunu." Heoi, ka noho nga iwi o Ngati-Kahu-ngunu i Nuku-taurua; no Te Wera te mana me te taiapa hei tiaki, hei whakahaere tikanga ki runga ki nga tikanga mo Tu, ara, mo te riri.

Heoi, no taua wa ano ka tae mai te rongo, kua horo a Te Tumu pa i Kai-tuna, Maketu ra, kua mate a Ngai-Te-Rangi i a Te Arawa. He nui nga rangatira i mate i te 9 of nga ra o Aperira 1836. Na Tarakawa i ringa-mau a Hika-reia Rua-moana, mate rawa; i mau ki Te Houhou, i Wai-rakei, i te akau i waenganui o Maketu, o Tauranga.

Heoi, ka noho a Te Wera-Hauraki-Kaitake i runga i tona kupu. Ka miharo nga iwi haere i raro i tona mana, mo ana tikanga pai—pai etu tona ingoa, kaha rawa atu te haere ki nga rohe katoa o te Tai-rawhiti, puta atu ki te Tai-hauauru. He tangata whakaaro nui ia mo nga iwi e haere ana i a ia. Kore rawa atu ia e wehi mo te riri—e mohio rawa atu ia ki nga tikanga e horo ai te pa, a, e hinga ai ranei te hoa riri i te parekura. Kore rawa atu i eke he ingoa kino ki runga i a ia; kaore hoki ia i whakarere noa i nga iwi i mene ki raro i tona mana me ana tikanga pai. A, kaore hoki ia e poka-noa ki te hoatu tikanga kohuru hei matenga mo tetehi iwi, i nga tikanga kino, poka-noa atu ki te patu i tetehi iwi kaore nei ia i kite take. Ka tae atu he karere ki a ia mo tetehi iwi kia patua, ka ui ia i te take; ki te kitea he poka-noa, ka ki atu ia, "Haere! mau ano e mahi tau mahi." A, ka kite a Te Wera, he take nui, he take tika ranei, ka haere ia ki te whakahaere i te riri, kia tere ai te oti o tera mahi, o te riri. A nui

rawa te korerotanga paitanga o tenei rangatira ; i nui rawa te aroha o nga iwi o Tu-ranga, puta atu ki a ia i tona oranga—a Ngati-Kahu-ngunu, a, taea noatia tona matenga i te tau 1889 (i te tau 1848 ranei). A, i tae mai katoa nga iwi o te Tai-rawhiti—a Ngati-Porou, a Kaka-tarau me ona iwi katoa o Waiapu, nga iwi o Te Kani-a-takirau, a me ona iwi Ngati-Hauiti, Rongo-whakaata, Te Aitanga-a-Mahaki, me ona iwi, me ona rangatira ; a Wiremu-Kingi-Paia, a Tawheo-o-te-rangi, me ona iwi, a Ngai-tahu-po, ki te tangi. I mate koeo noa iho a Te Wera.

A, he waiata whaka-honore ano mo Te Wera, koia tenei :—

Ki a Te Wēra ra  
E hau nei o rongo,  
Ki te hauauru,  
Na te aroha e huri nei,  
I ahau, mo te wai o te kamo  
E tarutua nei-i-e-i.

#### OMAKU-KARA.

I haere he ope ki Taupo, a ko Ngati-Kahu-ngunu te iwi, a horo ra a Omaku-kara i aua ope ra, kei te pito ki te hauauru o Oruanui taua pa. Te take o te whakaaro a Te Kohika,\* he pouri ki a Te Heuheu, nana te kupu ki a Te Wera, ki a Ngati-Kahu-ngunu i mate ai a Te Momo, a Ngati-Rau-kawa. No te puritanga mai a Te Heuheu i a Te Momo, kua e haere ki Here-taunga, no te mea kua takoto atu te maunga-rongo i a Te Rohu—tamahine a Te Heuheu—i Te Roto-a-Tara ki a Pare-ihe, ki a Ngai-Te-Whatu-i-apiti. Kaore a Te Momo i tahuri atu ki te korero a Te Heuheu-Tukino. Koia te take i whiua ai te kupu a Te Heuheu ki a Te Wera, ki a Te Whare-umu, ki a Pare-ihe. Penei tava kupu : “Kaua a tukua kia totohu te pungarehu o te ahi a Te Momo ; teneia !”

Te rua o nga take a Te Kohika, he kanohi-kitea no Ngati-Tu-wharetoa ki roto i te ope a Waikato i te haerenga atu i Taupo nei ; tae atu ki Runanga, ka mate a Te Waka-unua† i taua ope, a, haere nei te ope, a, horo nei a Te Pakake.

Koira ka tonoa mai te tangata e Te Kohika. Te hoatutanga ko Omaku-kara ; ka horo, ka mate ko Ngati-Rau-kawa ano. A, e rua ake nga ra ka haere te ope nei ki Wai-taha-nui ; ki te pa o Te Heuheu. A, ka takoto nga matua, ko te haerenga atu a Te Hihiko kia kite i tona papa, i a Te Heuheu-Tukino, a, mau tonu atu te rongo.

Ka mutu, ka hoki mai te ope nei ki Nuku-taurua, a, e roa ano te wa, ka mate a Te Wera-Hauraki.

\* Ko Te Kohika, ko tetehi rangatira nui tenei o Ngati-Tu-wharetoa, o Ngati-Te-Kohera ano ki a Te Whata-nui raua ko Te Momo.

† Te Whakaunua, no Ngati-Hine-uru. A no Ngati-Kahu-ngunu, no Te Arawa, no Ngati-Manawa, no Ngati-Tu-wharetoa hoki, kei Tarawera te kainga.

## TE ROTO-A-TARA.

He roa te wa ka haere mai a Te Heuheu, a ka tae mai ki Te Roto-a-Tara. E wha nga ra e matakitaki ana te ope nei a Te Heuheu, a Pou-tama — te papa o Hauauru, Ngati-Mania-poto, Rau-kawa, ka puta te aroha i a Te Heuheu ka mea atu ki a Pou-tama, "Te iwi e noho mai nei i te motu nei, he huanga ki a taua. Ko te aitanga tenei a Hine-i-ao, to mua i a Tu-waka. Me pewhea?" Ka mea atu a Pou-tama, "Ae! me tono a Te Rohu ki te motu." A, ka rite, ka karanga a Te Rohu—tamahine a Te Heuheu—"Pare-ihe E! Hoesa mai he waka na ki au. Ka haere atu ahau kia kite i a koe. Ko au tenei, ko Te Rohu!" A, ka hoesa mai te waka e teteahi tangata tamaiti, ka u mai, ka eke atu a Te Rohu, ka hoe, a ka u atu ki te motu ra. Ka tangi haere atu a Te Rohu. Ka tu mai a Pare-ihe ki runga, a ka tangi; ka mutu ka whai-korero a Pare-ihe, kakabutia mai ai nga kakahu korohunga, paepaeroa, kaitaka, aha. He mihi mai ki nga korero a Pare-ihe; te mutunga, ka hikoi mai a Pare-ihe, ka tu i te aroaro o Te Rohu, ka whakahoroa nga kakahu Maori ra—he patu-pounamu i te ringa—ko Te Kiri-o-tauaroa te ingoa—ka waiho i runga i nga kakahu ra. Ka mea atu a Pare-ihe, "Mo to heuenga i te kohu e tau mai nei i runga i a au." Ka hoki a Pare-ihe, ka noho; ka tu atu a Te Rohu ki runga ki te whai-korero ki a Ngai-Te-Whatu-i-apiti, ka mea atu, "Ka rongoa mai, E Pare-ihe!—te uri o Hine-i-ao: tenei te uri o Rongo-mai-papa, te uri o Tu-waka, te haere nei ki roto o Here-taunga. A! ina koe te uri a o tupuna. Ae! na Te Heuheu au i tono mai kia mohio ai koe he paki ki tua. Ka mutu, E koro! Ka hoki te ope apopo ki Taupo." Heoi ano, ka hoki a Te Rohu, ka kakahu i ana kahu, ka mau i te patu. Ka hoki te ope nei i te aonga o te ra—mutu tonu te waewae o Te Heuheu ki Here-taunga—ko te ope tuarua tenei ki Te Roto-a-Tara.

Te ope tuatoru ko ta Te Wera raua ko Pare-ihe i te wa kua riro ko Ngati-Rau-kawa kua nui i Heretaunga nei, na Pare-ihe i whakaaro me kuhu ia ki a Te Wera hei ringa kaha mona, e hoki ai a Here-taunga ki a ia me era atu hapu o Ngati-Kahu-ngunu. A, he pono, na taua whakaaro a Pare-ihe i whakamaro te ringa kaha a Te Wera, i whati ai te mana o Ngati-Rau-kawa me Ngati-Tu-Wharetoa ki te tango i Here-taunga, a, hoki mai ana ano a Here-taunga ki raro i te mana me te ingoa o Te Whatu-i-Apiti me ana uri, me ona hapu e maha.

## TE ARATIPi ME PUKE-TAPU.

Ko Te Ara-tipi, he parekura, a, horo atu te pa. Na Ngati-Tu-Wharetoa na Ngai-Te-Upoko-iri me era atu hapu, ka mate ai a Ngai-Te-Whatu-i-apiti. Ka rere a Pare-ihe, a Tiaki-tai me era atu rangatira Te take o tenei riri, ko te matenga o Manu-hiri, taina o Te Heuheu-

Tukino—kei Maunga-wharau tena pa. No muri mai i tena, ka wha-whaitia ko Te Puke-tapu. E timata ana te whakanoho a Ngati-Rau-kawa, a Te Whata-nui, te tango i Here-taunga. Ka whakaekoa e Ngai-Te-Upoko-iri, e Te Wanikau, e Te Hau-waho: ka whawhaitia, ka hinga, ka horo a Te Puke-tapu, ka mate a Ngati-Rau-kawa; ka rere a Te Whata-nui, ka whakaangi i te pari, tau tawa atu ko roto i te kopua wai, ka huna ai i te po, haere ana, a, ka ora; ketekete haere ana, “I ora iti au.”

A, ka mutu tena ka haere mai te taua ngaki mate mo taua pa nei, mo Te Puke-tapu, na Ngati-Rau-kawa, na Ngati-Tu-wharetoa; a, ka puta ki Tutae-kuri awa ka kitea e Ngati-mate-pu, e Ngati-Kurukuru. Te whana a teteahi, te apiti a teteahi; kua tau i a Ngati-Kahu-ngunu, e haere ana nga toa a te ope—a Tahere, a Tama-rakau, a Whakararo, a ia toa, a ia toa o Ngati-Kiko-piri. E aue ana ra hoki, “Aue E Kui ma! E Koro ma! i Te Puke-tapu ra, e, hoatu ki roto.” Katahi ka hamamatia mai e Te Hau-waho, e Te Kuru-o-te-rangi:—

E! e kapiti nuku!

Kapiti rangi!

Tusia! tuaia!

E hui e!

Taiki e!

Taupokina!

Mate katoa te ope ra, a Ngati-Raukawa, a Ngati-Kiko-piri a Ngati-Tu-whare-toa; ka mate a Tahere, a Whakararo, a ia tangata, a ia tangata, ka mate ki te awa, ki Tutae-kuri; ka rere nga mea i rere, he ouou nei pea. E Tama! te take he tena; to taonga, e te take pokonoa ki runga i te whenua o teteahi tangata.

#### MANGA-TOETOE.

Heoi ano; i muri i a Te Puke-tapu, ko Manga-toetoe, he parekura no Ngai-Te-Whatu-i-apiti, na Ngati-Te-Upoko-iri, na Tu-wawahia me era atu rangatira. Ka mate te tino hapu rangatira o nga uri o Te-Whatu-i-apiti, e toru te kau ki te takotoranga; koia anake i te whakatauki nei, “Ko nga ika whakamoe o te kopua.” Ko nga ingoa o etehi o aua rangatira nei, ko Te Kokiritanga-hoe—nana a Puhara-Hawaiki-rangi, nana a Urupenei-Puhara; ko Whakarongo, ko Te Ringa-nohu me etehi atu. Ko Manga-toetoe kei waho tata atu o Te Whiti-o-Tu, kotahi maero te matara. Ko Te Whiti-o-Tu no muri i Manga-toetoe.

#### WAI-POHUE.

Ko te riri o muri i Manga-toetoe ko Wai-pohue; he parekura kei Pou-kawa. Na Te Hoe-roa (he taina no Te Wanikau o Ngati-Upoko-iri) i tiki ki a Tu-roa, ki uta o Whanga-nui. Rokohanga atu



e mahi ana i tona pa, he riri ki a Tangi-te-ruru. Ka mea atu, "E! kua he riri ma taua ki a Tangi-te-ruru. E rangi me houhou te rongo ki a Tangi-te-ruru, ka kukume ai e taua ki Here-taunga." A, ka whakaae a Tu-roa, a, haere ana, a, houhia ana te rongo ki a Tangi-te-ruru me ona mano; tae mai ki Patea, piki mai i Ruahine, heke mai, piki mai i Raukawa, ka heke ki Te Ipu-o-Taraia, titaha haere mai i Pou-kawa moana, ka huaki ki Wai-pohue. Ka mate ko Te Tuha-o-te-rangi i taua ope.

### THE DOINGS OF TE WERA AND NGA-PUHI ON THE EAST COAST.

(Continued.)

**I**N the last number of the JOURNAL the fight between Nga-Puhi, Ngati-Kahu-ngunu and Ngati-Raukawa at Te Roto-a-Tara, near Te Aute, Hawke's Bay, was described. The next event in the history of Te Wera was

#### THE BATTLE OF TE WHITI-O-TU.

Four days after the events already related, it became known that the survivors of Ngati-Raukawa had fled in the direction of inland Patea, on their way towards Taupo; so a party of 140 of Nga-Puhi, under Te Hihiko and Rangi-turuturua, were selected and despatched by Te Wera in chase. Ngati-Kahu-ngunu formed the bulk of the party, and Te Whiti-o-Tu battle was the result. This battle was the payment for that of Manga-toetoe. What I learned from my uncle, Te Hihiko, was that Pare-ihe had explained to Te Wera at Te Roto-a-Tara, the object in view, thus: "O Wera! will you and your young people take me to the oven in which were cooked my elder brethren and relatives by Ngati-Te-Upoko-iri, Ngati-Hine-manu, and Ngati-Kuha, and those at Patea—Ngati-Whiti, Ngai-Tuoi, and Ngai-Tu-whare-toa?" To this Te Wera consented; hence were Nga-Puhi and Ngati-Kahu-ngunu bound Patea-wards.

The party had reached Te Whiti-o-Tu, near the river, where they stopped to rest and eat, when they were seen by a force coming from the direction of (upper) Manawatu. This party was under the leadership of Te Wanikau, Te Huia-tahi, Te Whakaheke and Toatoa. It numbered about 800 warriors, composed of the Ngati-Tu-whare-toa, Ngati-Te-Upoko-iri, Ngati-Whiti, Ngai-Tama, Ngati-Tuoi and Ngati-

Hine-manu tribes. When they saw the Nga-Puhi fires by the side of the Waipawa River, Te Huia-tahi asked, "Whose is this force?" Te Hihiko, arising, said, "Mine! Nga-Puhi's!" Te Huia-tahi recognised the voice, and said to his company, "It is my son (a distant relative of the next generation to himself probably), Te Hihiko! Shall I ask him where he is going?" This was assented to, and Te Huia-tahi asked, "Is that you, O Hiko?" To which Te Hihiko replied, "Yes!" holding up his hand at the same time, as a sign of assent. The other then said, "Come up here; here am I, your elder relative, Te Huia-tahi." So Te Hihiko went up to them, and after saluting by rubbing noses with his elders, Te Huia-tahi asked, "Where is this force going?" Te Hihiko replied, "We are going beyond (the mountains) to Rangitikei River." The war party then said, "O! there is no one there; we are the people of that place. Let us all go outside" (i.e., seaward). Te Hihiko replied to this, "Yes! leave it to me to return to my party, and tell them of the proposal."

Te Hihiko now returned to his party, and just as he reached it the other war party made their appearance round the edge of the forest, and commenced firing at the Nga-Puhi. Te Mānga, of that tribe, exclaimed, "Ha! O Hiko! Your relations have broken the peace you made with them!" Said Te Hihiko, "What will he do next? He has trodden on his own word! Truly it is so!" and then he gave the command to his own party, "O! withdraw. Let him first make the attack on you." So Nga-Puhi retreated, whilst the braves of the other side rapidly advanced; the onrush was like a canoe driven before a breaking surf, as Toatoa (of Ngati-Hine-maru) and Whakaheke (of Ngati-Whiti) flew on in pursuit. But Nga-Puhi were adopting the *manu-kauhaki*, or simulated retreat, to draw them on. The front of Nga-Puhi had reached the ascent of the hillock called Te Whiti-o-Tu,\* when Te Whakaheke overtook Rangi-turuturua (of the Nga-Puhi auxillaries). Te Hihiko shouted, "Lie down! Turn on them!" Te Rangi-hau (Nga-Puhi side) laid down on the hillock, and fired over his leg with the broken gun (before referred to). The long-handled tomahawk of Te Whakaheke was raised to strike a death blow at Rangi-turuturua, when Te Rangi-hau's musket went off, and Te Whakaheke was a dead man. Toatoa, at the same time, had overtaken Te Mānga, of Nga-Puhi, when Tarakawa let fly at him and shot Toatoa, killing him. The enemy now turned and fled, and the Nga-Puhi braves followed in pursuit, killing as they went. Te Wanikau, of Te Upoko-iri tribe, was seen flying away, and was chased by Paraone Hakihaki and Te Hihiko, but he escaped into the forest, and was lost.

\*Te Whiti-o-Tu is near the Tikokino Native Reserve on the Waipawa River, H.B.--TRANS.

According to hearsay, this was a great battle, for there were 50 once-told who fell at Te Whiti-o-Tu, such a number is said to be a great many. First, peace was made with the enemy; then they broke it immediately afterwards; consequently, it was an evil omen (or doing), and hence was the defeat at Te Whiti-o-Tu. Thus was Pare-ihe's word to Te Wera at Te Roto-a-Tara fulfilled.

And now Nga-Puhi, Ngati-Kahu-ngunu and Ngati-Whatu-i-apiti returned to Te Roto-a-Tara, where Te Wera said that all of the party should return to Heretaunga, to which all the tribes under Te Wera's leadership consented, and the party returned to Tane-nui-a-rangi, where Te Wera, addressing them, said, "Listen, O ye people! We have all gathered here; the land is full of evil through me. I say that if I leave you here, you will be taken and killed by other people. Hence my idea, O Pare-ihe! O Tiaki-tai! that all the people should accompany me—from here right on to your furthest bounds." Pare-ihe replied, "Your word is good; that is the correct word." Tiaki-tai arose, "Yes! I will remain and send a messenger to Wairarapa by way of the sea shore, and I will collect all our relations right away from here, these Ngati-Kahu-ngunu, as well as those right away to the head of the island, to Wairarapa."

And then the tribes put to sea, and returned to Nuku-aurua, Te Mahia.

(But stop! we will leave this part, and return back on the story, and explain another part in the middle.)

#### THE DEATH OF POMARE.

When Pomare and Te Wera came along together (in 1828), the former turned back from the Wai-apu District, to return to her people—the Ngati-Porou—the chieftainess Rangi-i-paea, who is said to have been an elder relative of Te Potae-aute. She had been taken prisoner when Te Whetu-matarau *pa* fell to Nga-Puhi in a former raid (about 1820 or 1821).

When Pomare got home, after parting with Te Wera, he raised a force to proceed against Waikato, and on his way landed at Papakura to see Kukutai, of the Ngati-Tipa tribe, and Tu-te-rangi-anini. When he got as far as Waipa River, near Te Rore, fighting commenced, and a charge was made by Pomare, and they closed. Tu-te-rangi-anini cried out, "Alas, for Matakītaki\* that there lies low at Waipa!" They rushed at one another; Pomare levelled his musket, but Tu-te-rangi-anini jumped at him, and killed him. Pomare's gun did not go

\* Matakītaki, near the town of Pirongia, where Hongi inflicted a terrible defeat on the Waikato tribes in March, 1822.—TRANS.

off, and he fell resounding to the ground. Nga-Puhi fled, and scattered all over the land, returning home to the Bay *via* Pitoitai, at the head of the Wai-te-mata, and then the news came to Te Wera : " O sir, thy friend (to *ihoa*, imitation of the Nga-Puhi dialect), Pomare has been killed by Waikato," to which Te Wera replied, " Perhaps he was in advance of his supports (*mata-kirea*, one in advance of the main body) ; the hundreds of Tau-marere were not to the fore." (Pomare was killed by Waikato at Te Rore, Waipa River, in May, 1826. The author's account is not quite right.—TRANS.)

#### TE PUKENUI AT MAHIA.

We will now return to the time after the death of the Ngati-Awa and Ngai-Te-Rangi at Turi-haunga (which occurred somewhere about 1827 or 1828).

After the return of Te Wera from Heretaunga, there came a force composed of Te Arawa, under Mokonui-a-Rangi and Te Heuheu Tukino, and Ngati-Maru, under Taraia, Hauauru, and other chiefs of the Ngati-Paoa tribe of the Thames. After the death of Pomare, they concluded to go after Te Wera and annihilate him. That was the object of this war party, and they assaulted Te Pukenui *pa*, and many of the Rongo-whakaata tribe of Poverty Bay, who were assisting Te Wera, fell. They were two months besieging this *pa*, until the time when Te Amohau, of Te Arawa—a nephew of Mokonui-a-rangi's was killed, when Te Hihiko was called to from the ranks of the besiegers by Mokonui-a-rangi, saying : " O Hiko ! bring hither thy son (younger relative), Te Amohau. In the morning I intend to return home. You will see this is so when I burn my temporary houses, then I shall have gone." So Te Amohau's body was taken to his relations by Te Hihiko, and in the morning Te Arawa departed, and later in the day Te Heuheu also withdrew with his people ; in fact, all the force retreated. " O son, 'tis the retreat of an army, who art thou that thou shouldest remain ? " They all retreated, not being able to overcome Te Wera and his men of Nuku-aurua. This fight occurred long after Puke-karoro *pa* fell at Nuku-aurua, above Tai-wananga and Ote-one ; Kura-reinga was a *pa* of Te Wera's. (This siege of Puke-nui is also known as Kai-uku.—TRANS.)

It was after this expedition that Te Wera went to Heretaunga, and Pare-ihe was the first to remove (to Te Mahia). On the second visit to Heretaunga, was the expedition at the request of Tiaki-tai, when Akitio fell, and on their (Te Wera's) return were the fights at Heretaunga. and then the return to Nuku-aurua, when Tiakitai was left to collect the Ngati-Kahu-ngunu tribe, his relatives. It was Paraone-Hakihaki, Tuhua and Tiakitai who remained waiting for their

relatives, and all the people were gathered even from Wairarapa, and migrated at Te Wera's suggestion to his home at Nuku-taurua, because Te Whare-umu had handed over to him the people and the land, so that he might guard them against any other power.

#### TOKA-A-KUKU.

The tribes of Nga-Puhi and Ngati-Kahu-ngunu lived together at Nuku-taurua, Mahia, up to the year 1836. At that period Te Wera decided to go and avenge the death of his nephew, Marino, who was killed on their way south from Rotorua in 1823.\*

It was after 14 (? 12 or 13) years' residence with Te Wera that Tarakawa returned to Rotorua, whilst Te Hihiko was retained by Te Wera, and hence he joined in this expedition. March was the month when the party started; they followed along the coast outside. One evening they were off Tikirau, and by sunset had left Waikawa behind; at midnight they were off Whare-kura, and as morning broke they landed at Wai-hirere, at Te Kaha, near Toka-a-kuku *pa*. The hundreds of Te Aitanga-a-Apanui were there, but the invaders did not stir that day. On the second day, the canoe of Tatua-harakeke started to gather the forces of the related tribes to oppose Te Wera. The canoe first landed at Haparapara, then at Tokatā, then at Maraē-nui, then at Hawaii, then at Torere, then at Tirohanga, and went on to Opotiki, Ohiwa, and Whakatane, from all of which places the forces gathered to assist Te Whanau-a-Apanui tribe. There were 800 twice-told of the people of the place, and 900 once told of those who gathered to their assistance. Of the latter, 100 passed on by sea at night into the Toka-a-kuku *pa*, whilst 800 landed at Hariki—a beach—to come by land, so that whilst Nga-Puhi were surrounding the *pa*, the 800 would take them in the rear.

It was on the fifth day of the siege that the allies arrived. Some of the Nga-Puhi were camped in the *kumara* cultivations, which, indeed, was their sustenance during the siege. The canoes of the allies arrived just at daylight, and the people of the *pa* to the number of 80 dashed out, to divert Nga-Puhi's attention by inducing them to attack the *pa*. When those who had landed at Hariki saw this, they advanced to take Nga-Puhi in the rear. When they reached Wai-kanāe, they came (off the beach) inland, and Te Wera directed that 70 muskets should be sent against them, whilst 100 muskets should guard against a charge from the *pa* to join the main body advancing. When the enemy appeared on Pu-remu-tahi, Te Wera shouted out, "They have already fallen! Close! Don't look to the world of ligut!" The

\*See Vol. IX, p. 55.

bravest were in front, and Nga-Puhi and Ngati-Kahu-ngunu charged, and the enemies closed. Then Para-whariki fired; there were two fell to his musket. Then Toa's gun sounded; another two fell! And then Te Mānga's; two more fell. After this the enemy retreated. Nga-Puhi and Ngati-Kahu-ngunu never stopped to take breath. There were three times the enemy turned on them, but Nga-Puhi never stopped. The length of the chase was 16 miles, right up to Puke-kura at Te Awa-nui. The principal braves in this fight were Para-whariki and Huna. The former was a prisoner taken by Te Ipu-tutu-Tarakawa, my father, and he was a kind of foster parent to my elder brethren and myself (in after days). It was he who caught Rangipatu-riri, one of the great chiefs of Te Whanau-a-Apanui tribe. Te Korakora caught Hau-torua, another chief of that tribe, and also Tu-te-rangi-noti. It was the latter who uttered the saying about Tara-patiki, of Nga-Puhi, when that tribe fought them at Mara-e-nui, near Opotiki, when Te Whanau-a-Apanui fled, in 1823. On that occasion Tara-patiki chased Te Hie—Tu-te-rangi-noti being absent at the time. When the latter returned, he was told of this—that Tara-patiki was the man who had chased Te Hie, when many were killed and others taken prisoners. So Tu-te-rangi-noti said:—"If I had been there, there would be no *patiki* for the shore or for the sea."\* Tu-te-rangi-noti was captured at Puke-kura, near Awa-nui, and then Tara-patiki said to him, "O sir! is that you and your saying? if you had been there, there would be no *patiki* ashore or at sea. Now, then, sir, stand up! Here am I, Tara-patiki!" But he said nothing. Then Tara-patiki seized him by the hair and slew him.

Now, when those in the *pa* at Toka-a-kuku saw the retreat of their friends, they aroused, and charged forth to attack the main body of Nga-Puhi; who were surrounding the *pa*. But they never got near them on account of the discharge of the muskets. There were 100 of Nga-Puhi engaged against the *pa*; the "saying" is applicable to their firing, "Like the flax fire, and the burning *totara*."† Te Papapa was a great battle, but Hariki was very like Te Ika-a-ranganui, where Hongi overwhelmed the Ngati-Whatua tribe in 1825.

And so Nga-Puhi and Ngati-Kahu-ngunu returned on their track from Te Awa-nui to inspect their handy work stretched out along the road. In the morning Te Wera stood amongst his people and said, "O sirs! collect the produce of the battlefield! Let 40 men collect the bodies, whilst 20 armed men guard them, and another 20 men build a stage to hang them on. Let the chiefs be separated from the

\*This is a play on Tara-patiki's name, *patiki* being the name of the flounder.—

TRANS.

†Both the native flax and the *totara* tree make a loud cracking noise when burning, hence the volleys of firing were likened to them.—TRANS.

others." This was done, and all finished by the evening, and in the morning Te Wera stood up amongst the 1700 men resting in the war canoes, and said, "O, my child \* come forth from the bellies and teeth of the men (who slew and ate you). Here am I, thy relative, seeking for thee, lamenting thee, and I turn from thee!" Then addressing his people, "Listen, O Nga-Puhi! Listen, O Ngati-Kahu-ngunu! Enough! my sadness has ceased this day by your aid, O Ngati-Kahu-ngunu! Behold! they hang there! They lie in heaps in front of me. These are all chiefs: there are Rangi-patu-riri, Te Kaka-pai-waho, Te Hau-to-rua, and Tu-te-rangi-noti. See! there are 70 of them in a heap—spread out—and he (Marino) was but one. Now! in the morning we will be afloat. Desecrate not the bodies; you have done enough in causing their fall."†

At daylight the two tribes embarked for home, whilst those in the *pa* were still wailing their dead. Along the sea coast came the war canoes, until they reached Nuku-taurua. Te Wera had finished up his speech (as above) by saying, "O people, listen to my words: I will return now, as well as you, to Nuku-taurua. You will never be abandoned by me, and I will die with you, O Ngati-Kahu-ngunu." So the tribes of Ngati-Kahu-ngunu dwelt at Nuku-taurua, Te Wera being the fence, holding authority to guard them, and conducting all transactions relating to the god Tu, that is, for war.

It was about this time that news reached there of the fall of Te Tumu *pa*, at Kaituna, near Maketu, in which the Ngai-Te-Rangi tribe was defeated by Te Arawa tribe. There were many chiefs killed on this 9th April, 1836. It was Tarakawa (my father) who caught Hikareia-Ruamoana, and shot him—he was caught at Te Houhou, near Wairakei, on the coast between Maketu and Tauranga.

Te Wera continued to abide by his spoken word. The people who lived under his authority wondered at him, on account of his admirable government. Great was his name, and far-spreading his fame to all the bounds of the East Coast, and even to the West Coast. His magnanimity towards those under him was great. He never feared war, and great was his knowledge of strategy in besieging *pas*, and causing the overthrow of the enemy in battle. Never was he ever accused of evil deeds, nor did he ever abandon those who placed themselves under his guidance and beneficent rule. He never presumed to advise any treacherous dealings towards other tribes, or evil of other kinds, nor wantonly attacked other tribes without good cause. If a messenger came asking his assistance, he carefully inquired into the cause, and if he saw it was unjustifiable he would say, "Begone! Do thy own

\*Referring to his nephew, Marino, killed and eaten by those now slain.—TRANS.

†Owing to the teachings of the Missionaries, some of whose converts were with the war party, none of the enemy were eaten.—TRANS.

work." But if Te Wera saw it was a just cause he would consent to conduct the war in order that it might be quickly closed. Great is the reputation of this chief; and he was very highly thought of by the tribes of Turanga-nui (Poverty Bay), as well as by the Ngati-Kahu-ngunu, right down to the time of his death in 1839 (or perhaps 1843). At that time all the tribes of the East Coast assembled—to lament over him—Ngati-Porou, with their chief, Kaka-tarau, of Waiapu; the people of Te Kani-a-takirau, and his tribes of Ngati-Hauiti, Rongowhakaata and Te Aitanga-a-Mahaki and their tribes with their chiefs, Wiremu Kingi-Paia; with Tawheo-o-te-rangi, and his tribe, Ngai-Tahupo. He died of old age.

There is a song of honour for Te Wera, as follows:—

(Give thought) to Te Wera there,  
Whose fame spreads afar,  
Even to the distant west,  
For the sorrow that overcomes me,  
For the tears of my eyes  
That silently fall.

(The following events are connected with Te Wera's doings on the East Coast, but not entered in their proper place in the narrative by the author.—TRANS.) :—

#### OMAKU-KARA.

A force of Ngati-Kahu-ngunu proceeded to Taupo, and there took the Omake-kara *pa*, which is situated to the west of Oruanui. Te Kohika, a great chief of the Ngati-Tu-whare-toa and Ngati-Te-Kohera tribes, and related to Te Whatanui and Te Momo, and he was the cause of this expedition. He was much annoyed at Te Heuheu, who had sent a message to Te Wera and the Ngati-Kahu-ngunu tribe, which led to the death of Te Momo, of Ngati-Raukawa. Te Heuheu had endeavoured to prevent Te Momo's going to Heretaunga, because a peace had been concluded between Te Rohu—Te Heuheu's daughter—and Pare-ihe, of Ngai-Te-Whatu-i-apiti, at Te Roto-a-Tara. Te Momo would not listen, and hence Te Heuheu sent to Te Wera, Te Whareumu and Pare-ihe. These were the words, "Don't let the ashes of Te Momo's fire sink. Extinguish it."

Te Kohika had another reason also. Some of Ngati-Tu-wharetoa had been seen in the army of Waikato when they passed through Taupo and Runanga, where they killed Te Wakaunua (Ngati-Hineuru), of Tarawera, and then passed on and attacked and took Te Pakake *pa* (where the Spit Railway Station, Napier, now stands).

Hence it was that Te Kohika sent for help, and Omake-kara fell, and Ngati-Raukawa lost many men. Two days afterwards this party proceeded to Waitaha-nui to Te Heuheu's *pa*, south end of Taupo



Lake, and when the companies had been arranged (to fight), Te Kohika saw his elder relative, Te Heuheu-Tukino, and made peace. After this, the war party returned to Nuku-taurua, and it was a long time afterwards that Te Wera Hauraki died.

#### TE ROTO-A-TARA.

It was a long time after (Te Heuheu's first attack on Te Roto-a-Tara *pa*) that he returned to that *pa*. They were four days considering the position, under the chiefs Te Heuheu and Poutama (the father of Hauauru, of Ngati-Mania-poto, and Ngati-Raukawa), when Te Heuheu felt sorry for those in the *pa*, and said to Poutama, "The people who are dwelling in the *pa* on the island there are relations of ours. They are the descendants of Hine-i-ao, the elder sister of Tu-waka. What shall we do?" Poutama replied, "Yes." Let us send Te Rohu (Te Heuheu's daughter) to the island." This was agreed to, and then Te Rohu called to the people on the island: "Pare-ihe, O! send hither a canoe for me; I am coming to visit you. It is I, Te Rohu!" So the canoe was paddled across by a young man, and Te Rohu embarked, and was ferried across to the island. She wept as she proceeded. On arrival, Pare-ihe stood up and wept also, and then made a speech, being dressed up in *korohunga*, *paepaeroa*, *kaitata* and other mats, in honour of Te Rohu. At the end he stepped over and stood in front of Te Rohu, and presented her with the garments, having a *patu-pounamu* in his hand, named Te Kiri-o-tauaroa, which he placed on top of the garments. Said he, "These are for your uplifting of the mist that rests on me." He then retired, and Te Rohu arose to address the tribe, Ngai-Te-Whatu-i-apiti, saying, "Listen, O Pare-ihe, the descendant of Hine-i-ao. Here are the descendants of Rongo-mai-papa and Tu-waka, traversing the Heretaunga district, and there thou art, the descendant of the same ancestors. It was Te Heuheu, my father, that sent me that thou mayst know there is fair weather beyond. This ends, O sir! The army returns to Taupo to-morrow." So Te Rohu returned clothed in her new garments, and the *patu* in her hand. The war party returned home at break of day, and Te Heuheu's footsteps were never again seen in Heretaunga. This was his second visit to Te Roto-a-Tara.

The third expedition against that *pa* was that of Te Wera and Pare-ihe, at the time when Heretaunga was in occupation of Ngati-Raukawa, and when Pare-ihe conceived the idea that he should ally himself to Te Wera, in order that Heretaunga should again revert to him and other *hapus* of Ngati-Kahu-ngunu. It is true, that through the course pursued by Pare-ihe, the strong hand of Te Wera was stretched over Heretaunga, and the strength of Ngati-Raukawa and

Ngati-Tu-Wharetoa was broken, and the country was preserved to the name of Te Whatu-i-apiti, and his descendants and his many *hapus*.

#### TE ARATIPI AND PUKE-TAPU.

Te Aratipi was a battle, as well as a *pa*, which fell. Ngai-Te-Whatu-i-apiti there fell before Ngati-Tu-Wharetoa and Ngai-Te-Upoko-iri and others, but Pare-ihe, Tiaki-tai and other chiefs escaped the slaughter. The cause of this disaster was the death of Manuhiri, Te Heuheu's brother, who fell at the attack on Maunga-wharau, which occurred in the same expedition that Te Heuheu first attacked Te Roto-a-Tara. After this was the fight at Te Puke-tapu; these events took place about the commencement of the occupation of Heretaunga by Ngati-Raukawa under Te Whata-nui. The *pa* was assaulted by Ngai-Te-Upoko-iri, under Te Wanikau and Te Hauwaho, and after some time the *pa*, Te Puke-tapu fell, and many Ngati-Raukawa were killed. Te Whata-nui escaped, flying over a cliff, and alighting in a deep pool of water, there concealing himself till night, when he made off, sorrowfully saying, "I had a narrow escape."

After this, came a force to obtain revenge for this defeat at Puke-tapu, composed of Ngati-Raukawa and Ngati-Tu-wharetoa. They came out at Tutae-kuri River, where they were discovered by Ngati-mate-pu and Ngati-Kurukuru. The one side dashed forward, the other side closed with it; the Ngati-Kahu-ngunu attack prevailed; the braves of the invading party dashed out, that is, Tahere, Tama-rakau, Whakararo, and others of Ngati-Kiko-piri. They were lamenting as they advanced, "Alas! O old women! O old men! who died at Te Puke-tapu! O enter then!" whilst the old chiefs, Te Hau-waho and Te Kuru-o-te-rangi, sang the war song:

O! close the earth!  
Close the Heavens!  
Call on them! (those to be avenged)  
Gather then!  
Taiki E.

The invading force of Ngati-Raukawa, Ngati-Kiko-piri, and Ngati-Tu-wharetoa was badly defeated, whilst Tahere and many others were killed, by the side of the Tutae-kuri River, very few escaping. O son! their cause was bad—an unwarrantable proceeding in occupying the lands of other people.

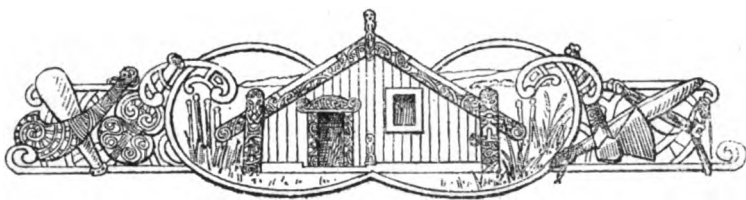
#### MANGA-TOETOE.

Now, after Te Puketapu was Manga-toetoe, a battle in which Ngai-Te-Whatu-i-apiti were beaten by Ngati-Te-Upoko-iri under Tuwawahia and other chiefs. Here the *hapu* of highest rank of the

descendants of Te Whatu-i-apiti fell—80 in number—hence the saying, “The fish of high descent of the deep pool.” Some of the names of those chiefs were: Te Kokiritanga-hoe, whose son was Puhara Hawaiki-rangi, whose son was Urupeni Puhara ; and Whakarongo, Te Ringa-nohu and others. Te Whiti-o-Tu fight was after Manga-toetoe.

#### WAI-POHUE.

The fight after Manga-toetoe was Wai-pohue, a battle fought at Poukawa Lake, near Te Aute, Hawke's Bay. It was Te Hoeroa, son of Te Wanikau, of Ngati-Te-Upoko-iri, who asked Turoa, of Upper Whanganui, to help in this. When he reached there he found Turoa building a *pa*, in order to fight against Tangi-te-ruru, to whom Te Hoeroa said, “O! do not not let us fight against Tangi-te-ruru, rather make peace with him, and get him to join us against the Heretaunga people.” To this Turoa consented, so they went and made peace, and Tangi-te-ruru and his host joined them on their expedition. They came by inland Patea, climbed over Ruahine Mountains, then Raukawa, and descended to Te Ipu-o-Taraia, and sidled along to Pou-kawa Lake, and attacked Wai-pohue, where Te Tuha-o-te-rangi was killed.



## WARS OF THE NORTHERN AGAINST THE SOUTHERN TRIBES OF NEW ZEALAND IN THE NINETEENTH CENTURY.

BY S. PERCY SMITH.

### PART IV.

1821-22.

**I**N the last number of this Journal our history was brought down to the early months of 1822, when Te Pae-o-te-rangi, a young Nga-Puhi chief and most of his followers were annihilated at Roto-kakahi, Rotorua District.

We must now go back to the middle of 1821, and relate the story of another of the northern expeditions against the southern tribes.

#### TE AMIO-WHENUA NUMBER TWO.

It will be remembered that the above name has been applied to the expedition undertaken by Patu-one and others of Hokianga and Kaipara in conjunction with Te Rauparaha, when they reached as far south as Wairarapa, and during which raid the latter chief made up his mind to migrate with all his tribe—Ngati-Toa—to the neighborhood of Cook Straits, in order to communicate more freely with the vessels, which about that time (1819-20) were beginning to frequent the Straits for purposes of trading in flax, and in whaling.

The name Amio-whenua means “round-about-the-land,” and is more applicable to the following than to the previous expedition. The date of this latter expedition is important as it serves to fix that of Te Rauparaha’s migration from Kawhia, which has heretofore been wrongly assigned to the year 1819. It will therefore be as well to state what data is relied on to fix this date. In the “Orakei judgement” already referred to, it is stated that Te Kawau, the principal

chief of the Taou branch of the Ngati-Whatua tribe, took part in the defence of Mau-inaina\* when Koperu was killed in June, 1821,† and Nga-Puhi repulsed by Ngati-Paoa. It has been shown‡ that the battle of Okoke took place about the beginning of November, 1821, and that the first siege of Puke-rangiora at Waitara was going on at the same time; Te Kawau was with the besieged in the *pa*. It is also clear that the siege of Matakītaki in Waikato took place in May or June, 1822, and it is known that Te Kawau returned home to Tamaki shortly after the latter event. As Te Kawau accompanied the Amio-whenua expedition, and as the native accounts say it was absent about nine months, it follows that the *tauā* must have left Tamaki (or Auckland peninsula) at the end of August or the beginning of September, 1821.

The Amio-whenua expedition was essentially a Ngati-Whatua undertaking, and Apihai Te Kawau of the Taou section of that tribe was the principal leader, though Tu-korehu of Ngati-Mania-poto took a very prominent part in it, as a warrior and leader of experience. The other principal chiefs of Ngati-Whatua who joined in with their followers, were Awarua and his son Totara-i-ahua, Te Tinana, Uruamo, Pa-te-oro, Tama-hiki, Ha-kawau (of the Uri-o-Hau branch) and as some say, Muru-paenga, one of their principal men and leaders against Nga-Puhi in their intertribal wars, as has been related; but of this I am doubtful.|| The Ngati-Whatua expedition started from One-one-nui, in Southern Kaipara, and proceeded by the usual route up the Waikato, being joined in lower Waikato by Kukutai, the chief of Ngati-Tipā. In upper Waikato the force was increased by a contingent of the Ngati-Mania-poto and Waikato tribes under the well-known chiefs Tu-korehu and Te Kanawa, who brought with them 140 men, thus making the total number of the *tauā* up to 600, several of them armed with muskets. It has already been stated (p. 81) that some of the Ngati-Maru tribe of the Thames likewise joined the expedition, but under what chiefs I have been unable to ascertain.

The cause of this formidable expedition is obscure, but there can be little doubt that the great success of Patu-one's and Tu-whares's southern raid in 1819-20 (vol. viii., p. 216) had engendered in Tu-whare's fellow-tribesmen a strong desire to emulate their deeds of bravery, wanton destruction, and massacres, deeds which appealed very strongly to a warlike people like the Maoris. But it is said that Te Arawa tribe of Rotorua was the immediate cause of it, though the

\*It may be observed that whilst the above is the correct spelling of this name, it is pronounced Mauināina, a strong accent being on the second "a."

† See this Journal, Vol. IX., p. 22.

‡ See this Journal, Vol. IX., p. 34.

|| Rangipito, of the Ati-Awa tribe, is my authority for this; he is a very well informed man on his own tribal history.

story furnished to me does not supply a sufficient reason. From this account it appears that Tu-kai-whakahi of Te Arawa, induced Te Kahawai\* of that tribe to invite Ngati-Whatua to take part in a raid on Heretaunga, the Maori name for the Hawkes Bay district. On the arrival of the *taua* in Waikato it formed into two divisions, and came on by the old track viâ Patetere to the Hautere village situated on the edge of the forest, where that track comes out to the open land of Rotorua. The party were then handed over to the care of other Arawa chiefs, viz., Te Matapihi, Te Mumuhu, Te Kohika, and Te Kapua-i-waho, but for reasons not known the Arawa did not join the further adventures of the expedition, beyond a few young men, who doubtless were swayed by the desire of *Kawe-ingoa*, or making a name for themselves.

From Rotorua the force passed on by way of Paeroa and the Wai-o-tapu valley to Orakei-korako, on the Waikato river, their advent causing great alarm to the people living there, for which, no doubt, there was good reason. They assembled and retreated to a cave in that neighborhood which is said to be able to contain 500 people, and although the *taua* sought high and low they failed to find the refugees. Possibly this is the Alum cave near Orakei-korako, as trees were said to grow in it, but although large, that cave would scarcely hold 500 people. At any rate the local tribe escaped the usual fate of those living on the track of a *Kai-tangata* or man-eating expedition. After some time, the force passed on across the Kaingaroa Plains to Runanga on the eastern side. Here, the news of their advance caused the whole of the Ngati-Hineuru tribe to flee to the mountains for safety. Proceeding onward to the upper waters of the Mohaka, the *taua* passed to the westward of the Titi-o-kura pass and descended to Te Toi-kuri near the Ngaru-roro river, and thence directly onward to Rau-kawa hills, and descending by Te Ipu-o-Taraia, arrived at Te Roto-a-Tara lake near where Te Aute College is now situated. Here they sat down to besiege the *pa* of the Ngai-Te-Whatu-i-apiti tribe which was living there under their chiefs Pare-ihe and Tapu-hara. One of my informants tells me it was during this siege that the *Kaupapa* or causeway was built by the besiegers from the main land to the island *pa*, but it seems doubtful if this did not occur at a later date. Seeing that the besiegers were likely to effect their object and take the *pa*, Tapu-hara cried out, "*E! Kahakina he morehu*"! meaning, let there be some survivors left; so the besieged took to their canoes in the night and escaped, that is, the able-bodied portion of the tribe, but many old men and women, not able to travel, were left in the *pa*, and became

\* Te Kahawai of the Ngati-Rangi-wewehi tribe of Rotorua, was killed at the taking of Te Tumu *pa*, near Maketu, Bay of Plenty on May 9th, 1836.

the prizes of the invading force, some, no doubt, being put to the usual purposes in such cases.\*

After this, the expedition pursued their way southerly over the Rua-taniwha Plains and through the Tainaki, or Seventy Mile Bush, until they reached Te Apiti, or Manawatu Gorge. Here they captured several villages belonging to the Rangitane tribe, but although the fires were burning everywhere, they only secured a very few old people—*turi-taku*—i.e., those unable to travel. At the first alarm the main body of the people had taken to the woody mountains and assembled at Te Ahu-o-Turanga† on the old native track over the mountains, where they remained in safety. One prisoner of rank was captured here, Whakarongo, the sister of Hirawanu, who was taken back by the *taua* to the north. In subsequent days, after the introduction of Christianity, Hirawanu travelled to the north to search for his sister, and found her living amongst the Uri-o-Hau branch of the Ngati-Whatua tribe, not far from Whangarei. He brought her back with him to her own people, the Rangi-tane.

From the Manawatu Gorge the Amio-whenua force passed to the south-east through what is now the Pahiatua District, killing and eating all they came across, until they reached Maunga-rake, not very far from the present town of Masterton. Here they found the Ngatihika-rahui tribe living in their *pa* of Hakikino, situated on the Wainui-o-ru river some two miles south of Brancepeth. As the *pa* appeared to be of great strength, the leaders of the force decided to try what strategy could effect. They camped near the *pa* and sent messengers with friendly words intimating their desire to visit the *pa*, and exchange presents, &c. Te Hopu, one of the principal chiefs of Hakikino was desirous of acceding to these overtures, but Po-tangaroa a chief of celebrity, strongly advised against it. Te Hopu, however, having faith in the invaders, proceeded to their camp with several others, and there they were all massacred. Po-tangaroa, seeing that his fears had been confirmed, and having lost many warriors in the massacre, decided to evacuate the *pa*, and retire to the broken wooded hills in the neighborhood. This was effected, but the *taua* was too quick for some of them, who were caught and killed in the *pa* before they could escape. One chief of rank was captured here by the *taua*, named Nahi-ki-te-rangi, whose sister was Kuru-tene, mother of To-whare.

\* One of my native correspondents informs me that this was the first siege of the island fortress of Te Roto-a-Tara, but this is doubtful. I am inclined to think it was the third siege. Four times has this stronghold been attacked, so far as can be ascertained, but it is very difficult to fix the dates.

† Te Ahu-o-Turanga is named after one of Turi's sons, who there built a *Tu-ahu* to commemorate a victory he obtained over some of the *Tungata-whenua* inhabitants of New Zealand in the fourteenth century.

From Hakikino the *taua* moved on southwards, eventually reaching Te Whanga-nui-a-Tara, or Port Nicholson, where the City of Wellington now stands, but what adventures befell them on the way, we know not, for all the old men who could have told us, have passed away. Only one brief note has come down to us as to their doings in this neighbourhood, to the effect that the *taua* assaulted and took the Tapu-teranga *pa*, which was situated on the little island that gives the name to Island Bay, near Wellington. The people of the *pa* would be some of the practically extinct tribe of Ngati-Ira, that formerly occupied all the district around Wellington.

The news of this expedition, however, had preceded it all along the coast, so when the *taua* reached Cook Straits, they found nothing but empty *pas*, or more likely villages, for there are few *pas* along this coast. The Mua-upoko and Rangitane tribes had taken refuge on Kapiti Island; no doubt they had no very pleasant recollections of the last northern raid under Patu-one and Te Rauparaha in 1819-20. No one was found at Porirua, but a few refugees were discovered at Horowhenua safely ensconced in the island *pas* in the lake, at whom the *taua* were obliged to look in vain, for they had no canoes with which to reach the islanders.

The *taua* continued its course up the west coast to Whanganui, where the local tribes were met with, and a fight took place on an island in the river called by Ngati-Whatua, Te Manuka. The *taua* was victorious, but only after a hard struggle. Then they passed through the thickly populated districts of Patea and Taranaki, but what success they had against the people of those parts is unknown. We next hear of them at Waitara, where the Ati-Awa tribe opposed their course in force.

The *taua* on passing Te Rewarewa *pa* (near the mouth of the Wai-whakaiho river) halted for a time, thus allowing time for a messenger to be dispatched by Tautara, who was the Ati-Awa chief of that *pa*, to the chiefs of Waitara telling them to let the northern *taua* cross the Waitara and then fall on them in force; but Huri-whenua of Waitara decided otherwise, and as the *taua* arrived at Te Rohutu, near the mouth of the river on the south side, he and his fellow tribesmen of Ati-Awa, attacked the invaders as they commenced to cross. Te Pokai-tara of Te Ati-Awa, who possessed a gun fired into Ngati-Whatua and killed one or more of them, which led to some confusion, and eventually caused the invaders to give up the attempt to cross the river. They now retreated to the *pa* just outside the present town of Waitara, named Pukekohe, but were again attacked here by Te Ati-Awa, and once more the *taua* was forced to retreat. This time they turned inland, and finding the Nga-puke-turua *pa*—near the Sentry Hill Railway Station—occupied by some of the Puketapu branch of



the Ati-Awa tribe, the *taua* attacked it with success, firing volleys into the *pa* which killed a great number of those inside. Ati-Awa had only their *rakau-maori* or native weapons to defend themselves with, so could not get at their enemies. The Ati-Awa, seeing the probability of the *pa* being taken, decided to attempt an escape; they made a gallant dash for life, and succeeded in breaking through the ranks of their enemies, and joining their fellow tribesmen at Waitara. The Amio-whenua expedition now occupied the *pa* abandoned by the Ati-Awa, but had not been there very long before the owners of the *pa*, reinforced by the people from Waitara, were seen approaching. The invaders were now, in their turn, besieged by the Ati-Awa, but for how long is not known.

Then follows one of those peculiar incidents of Maori warfare so difficult for Europeans to understand. Several of the chiefs of the Puke-tapu branch of Ati-Awa, as well as some of the Ngati-Rahiri branch, of northern Waitara, were engaged in the siege, and as provisions fell short within the *pa*, the besiegers—in the words of my informant, “*Ka whai koha e ratou ki a Waikato*”—“became possessed with a feeling of generosity towards Waikato,”—*i.e.*, towards Tukorehu and others. Negotiations ensued, and then Te Manu-toheroa, of Puke-tapu, springing into the midst of Tukorehu's warriors caused the fighting to cease. Then the chiefs of the Ati-Awa, amongst whom were Pekapeka, Whakaruru, Whatitiri, Korotiwaha, Te Ihi-o-te-rangi Ngata, and Te Morehu, arranged that the beleaguered garrison should be conveyed by them to Puke-rangiora, a strong *pa* on the Waitara River, afterwards so celebrated for the memorable siege under Waikato in December, 1881.\*

But the troubles of the Amio-whenua *taua* were not at an end. At Puke-rangiora they were again besieged by the Ati-Awa tribe, and surrounded by a large force “as in a pig-sty,” hence the name of this episode in Maori history, “*Raihe-poaka*,” which means a pig-sty. Whether the Puke-tapu chiefs helped in this siege is not known. The whole of the transactions between the invaders and the Ati-Awa tribe are obscure, and now incapable of explanation.

The siege of Puke-rangiora continued some time. The besieged, seeing little prospect of Ati-Awa moving off, and their provisions becoming scarce, decided to send to Waikato for help. The first party of envoys was caught and killed, but a second party met with better success. Travelling by the mountains and unfrequented paths, they reached Waikato, and laid the matter before the great Waikato chief, Te Wherowhero. The latter chief was nothing loth to assist his fellow tribesmen in their sore need, the more so as it fell in with the tribal

\*Mr. Skinner tells me the following people of note were killed at Nga-Puketurua:—Mahia, Kapa, Herapuku, Hape and Takinga, all of Te Ati-Awa.

determination to be avenged on Te Rauparaha for his evil deeds, done at Kawhia, and which eventuated in his abandoning his ancient home with the whole of his tribes—the Ngati-Toa and Ngati-Koata.

Te Rauparaha was at this time actually migrating from Kawhia, and was on his way, between Kawhia and Urenui ; but that affair does not belong to this story. Suffice it to say that Te Wherowhero determined at once to follow Te Rauparaha, and at the same time to raise the siege of Puke-rangiora. The Waikato force overtook the migrants at Mimi, and there the battle of Okoke was fought, on the plain of Motu-nui, with the unexpected result that Te Wherowhero was badly defeated and Waikato lost some of their greatest chiefs.\* This event occurred in November, 1821. After the battle, in the stillness of the summer night, as the two opposing parties laid in their respective camps, exhausted with the exertions of the previous day's fight, each sorrowfully thinking of the friends and relatives lying stark on the battle field, the voice of Te Wherowhero was heard calling to Te Rauparaha : “ *E Raha ! E Raha ! He aha to koha ki a au ?* ” “ O Te Rauparaha ! What is thy consideration for me ? ” The great tribe of Waikato were in deep distress at the loss of so many of their principal chiefs, and feared that Te Rauparaha would follow up his success the next day, when probably the tribe would be almost annihilated. Hence the old chief appealed to his distant relative's feelings of consideration towards him. Te Rauparaha, rising to the occasion, replied, advising Te Wherowhero to proceed south, and join his fellow-tribesmen at Puke-rangiora. “ If you turn back homewards, the upper jaw will close on the lower, and you will be lost ”—referring to another *taua* of Ngati-Mutunga, allied to Te Rauparaha, then hastening to the latter's assistance from the north, and which would thus place Te Wherowhero between two hostile forces.

Te Wherowhero acted at once on Te Rauparaha's advice, and starting that same night, marched through the dark, daylight overtaking the force at Waitara. They then made their way up the river to Puke-rangiora, and joined their forces to those of Tu-korehu and Te Kawau, within that *pa*. How long the combined force held Puke-rangiora is not known, but after some time a truce was patched up with Ati-Awa, and the combined Waikato and Amio-whenua expeditions prepared to start homewards. But, apparently, they did not return together. Either whilst on the way back, or directly after the return, Te Wherowhero heard the news of the great Nga-Puhi raid, under Hongi, which was approaching the Waikato territories, and he hastened his return sufficiently to take part in the defence of

\*See the story as related by Mr. Shand in this “ Journal,” vol. i. It will be given with greater detail in “ The History of the West Coast ” when it appears.

Matakitaki, whilst Te Kawau and the Ngati-Whatua force did not reach their homes at Kaipara until after Matakitaki had fallen, or some time after May or June, 1822.

My Ngati-Whatua friends informed me that on this expedition Te Kawau habitually had a basket of human flesh for a pillow, all the way round the island. Probably this was a mere *façon de parler*, but it shows that a very great many victims fell a sacrifice to the cannibal lusts of the northern warriors, and, it may be added, the flesh must have been raw—no cooked food could have been allowed to touch the sacred head of this fine old chief, who, even in my time, was the most strictly *taped* man I ever came across. It was Te Kawau who invited Governor Hobson to settle on the shores of the Wai-te-mata, and he was there to welcome the Governor when Auckland was founded, in 1841. He died at Ongarahu, Kaipara, some time in the sixties, full of honour, respected by Maori and Pakeha alike, and at an advanced age, probably over eighty.

The Amio-whenua expedition is the longest overland raid that any Maori force ever undertook, so far as I know; the distance traversed could not have been much under 800 miles. All the time they were absent they lived on their enemies, taking their stores of *kumaras* and *taros*, and eating the owners as a relish. These, with fern root also, would form a considerable portion of the stores. At that time neither Waikato nor Ngati-Whatua possessed many muskets, so the bulk of the force would be armed with native weapons. This was the last of the northern expeditions to reach Cook Straits, though many to less distant parts remain to be narrated. It was daring exploits like this expedition that caused the name of the northern tribes to be so much feared all over the island.

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#### MATAKITAKI—May 1822.

It has already been stated that Hongi-Hika's object in visiting England in 1820-21, was to obtain a large supply of arms with which to wipe out the defeats his tribe—Nga-Puhi—had suffered at the hands of the southern tribes. One of these defeats was at Raho-ngaua, in which the Waikato tribes under Te Kanawa, and some of the Ngati-Paoa tribe under Kohi-rangatira had attacked Nga-Puhi and beaten them. The date of this event I have been unable to fix. Again, at the taking of Te Totara *pu* at the Thames in December 1821, some of the Waikato people had assisted Ngati-Maru in the defence, and it was supposed had been instrumental in the killing of the two young Nga-Puhi chiefs, Tete and Pu. Here then, were sufficient *taks* for Hongi-Hika to undertake the punishment of Waikato, and to that end he rallied his forces at the Bay of Islands for an expedition to the *tino*

*kohanga*, or "very nest" of Waikato within their own territories, in the early part of 1822, or not long after the return of his forces from Te Totara.

On the 15th February, 1822, the Missionaries at the Bay record the fact that great preparations were then under way for an expedition against Waikato—whither the refugees from Mau-inaina had fled—to avenge the deaths of Tete and Pu, killed at Te Totara. Many hundreds of warriors assembled at the Kerikeri, Bay of Islands, from distant parts, to join the Nga-Puhi people of the Bay, so soon as their canoes were ready, and the intention was that this should be one of the greatest expeditions yet sent from the Bay.

"Missionary Register," 1822, page 351: In a letter from the Rev. S. Leigh, dated 26th February, 1822, he says: "Hongi and his party have killed more than 20 slaves since their return from war (Te Totara), most of whom they have roasted and eaten. He and his friends are at war again. Since I landed here (last week in January) not less than 1,000 fighting men have left the Bay for the Thames (*i.e.* Waikato), and not less than 2,000 more are near us, who are preparing to march (embark) in a few days to the same place. Hongi is at the head of this party and will go with them to battle."

The expedition under Hongi left on the 25th February, and on the 27th March news was received that two of the canoes which formed the rear-guard of the fleet had been destroyed with their crews. They had gone ashore somewhere to obtain fern-root for food, when they were surprised. It is not known where this occurred, or by whom the canoes were taken, but it is probable that some of the Ngati-Whatua living about Mahurangi were the assailants.

A considerable number of Ngati-Whatua were living in Waikato at this time, besides most of the Ngati-Paoa tribe. It is evident that the Waikato people expected this visit from Nga-Puhi, for—it is said—the whole of the tribes which come under that name had assembled at Matakītaki, a very large *pa* situated at the junction of the Mangapiko stream with the Waipa river, and about a mile and a-half north of the present township of Alexandra or Pirongia, as it is now called. There were three *pas* in one, called respectively Matakītaki, Taurakohia and Puketutu, with steep, almost precipitous, slopes down to the two rivers, and with a very large and deep ditch cutting off the *pa* from the plain on the east side. The native accounts say that they numbered ten thousand people in the *pa*. No doubt this number is exaggerated, but as most of the people from Manukau and Waikato were there the *pa* must have been very populous.\*

\* Rev. W. R. Wade passed Matakītaki in February 1838; it was then vacated. He learned that it had contained 5,000 inhabitants at the time of Hongi's attack. The Missionaries in 1834 estimated that the Waikato tribes could turn out 6,580 fighting men.

Hongi's fleet came by the usual route, first up the Tamaki inlet, at the head of which—at Otahuhu—they hauled their canoes over into the Manukau, and after crossing this they dragged them over Te-pae-o-Kai-waka, the portage between the Waiuku creek and the Awaroa stream running into the Waikato. The Waikato tribes, in anticipation of this event, had felled trees across the stream to stop the fleet, but these were cleared away, and in some places—which are pointed out still—Hongi had to cut short channels across sharp bends in the river to allow his canoes to pass. The native accounts says it took Hongi two months to clear the obstructions, but once clear he had the whole of the Waikato and Waipa rivers before him, along which it would not take many days' paddling to reach Matakītaki. He was probably, therefore, before the *pa* about the middle of May 1822. There was some skirmishing on the way up the Waipa, but no serious obstruction delayed Hongi in reaching the great *pa*, opposite to which he camped, on the west side of the Waipa, and from whence at a distance of not more than 100 yards or so his guns could play on to the *pa*.

It is stated that very soon after fire was opened on the *pa*, many of the Waikato people, who were now for the first time to see the effect of guns, began to leave, and as the firing increased a panic seized them, and they retired in such numbers that they pushed one another off the narrow bridge over the great ditch, when a dreadful scramble for life ensued in which many hundreds of people were trodden to death.

Hoani Nahe, of the Thames, gives a graphic description of the scene, which is re-printed below. It will be found in the original at page 147 (Maori) of Mr. John White's "Ancient History of the Maori," vol. v. :

"Those who had at first fled across the ditch on the wooden bridge went in an orderly manner, but as the voice of the guns continued to speak it caused dread, and the fleeing ones in their wish to escape hustled each other in passing over the bridge. Thus many fell into the deep ditch. They could not, on account of its depth, get out again, and as the banks of the trench were perpendicular those who fell into it were kept there. The first to fall in in their attempts to climb out were knocked back by others falling on them; and so it continued, some who attempted to climb up the bank and partly succeeded, were pulled back by others in their endeavours to escape. Some of those in the *pa* who were good jumpers tried to jump across the ditch, and, failing in the attempt, but catching hold of the opposite bank with their hands, hung down with their legs dangling in the ditch, when those below seized hold of them as a means of aiding their own escape, thus bringing down those who had nearly succeeded. Many in the ditch, seeing their relatives escaping, cried out to them

for help, but the fear was so great that all relationship was forgotten in the dread that they too should be dragged into the trench. Thus, brothers and sisters, fathers and mothers, parents and children, called in vain to their relatives. The ditch soon became full, and those underneath were trodden to death or smothered by the others. Some who were in the ditch escaped into the Waipa river, where they were shot by Nga-Puhi."

Nga-Puhi now assaulted the *pa*, and although the Waikato and their friends fought hard with their Maori weapons, they were soon overcome, being either killed or driven to flight, their enemies following up their advantage, killing and taking prisoners for many miles. The next day, however, Te Wherowhero and Te Kanawa, two of the principal chiefs of Waikato, rallied some of their men and beat back Nga-Puhi to the *pa*.

In the chase after the flying Waikato, the Nga-Puhi force caught a large number of the principal women of the Ngati-Mahuta tribe of Waikato, near Orahiri; but, as Te Wherowhero and his party returned after the flight, they came suddenly on this party of Nga-Puhi and their prisoners, and killed the whole lot of them—about fifty in number—with their chief, Hui-Putea, which went towards squaring the losses the Waikato suffered. Some of the Waikato chiefs killed in this affair were Te Hiko, Te Ao-tu-tahanga, Hope, Hika, Whewhe, and others.

After this the Waikato tribe and their allies scattered to the fastnesses of the forests, most of them going to the Upper Mokau, where they lived for many years, owing to their fear of Nga-Puhi. It was here the late King Tawhiao, Te Wherowhero's son, was born, somewhere about 1824; whilst Nga-Puhi appear to have returned straight back to the Bay, being satisfied for the time with the vengeance they had exacted. Some of the Ngati-Toa and Ngati-Koata, Te Rauparaha's tribes, were on a visit to Waikato at the time, and were killed in the fall of Matakiki. The "Missionary Record" notes the fact that Rewa returned from this expedition on the 29th July, 1822, and from the context it appears that Hongi and the whole of the others were at the Bay a few days after, when he informed the Missionaries that he had "killed 1,500 people on the banks of the Waikato."

I have often heard the Ngati-Whatua people describe the losses they suffered in this siege: indeed, they seemed to think the number killed was as great as at Te-Ika-a-ranga-nui a few years afterwards.

When leaving Matakiki, Nga-Puhi had spared some few women and left them there, so as to open a way for making peace if Waikato wished it. One of these was the sister of Te Kanawa, named Parekohu, and another was his wife, named Te-Ra-huruake.

In the attack on Matakītaki it is said that some of the Ngāti-te-ata tribe of Waiuku assisted Hongi, which is another instance of those combinations so incomprehensible to Europeans. On Hongi's return, when they arrived at Te Kauri, a point in the Manukau harbour, near the heads, the ceremony of *Whakatahūrihuri* was performed with the heads of the Waikato chiefs, which had been preserved. Mr. John White gives the following description of the custom: "We will now suppose the victorious war party on the return to their home, bearing with them the preserved heads of the great chiefs whom they have killed. Just on the borders of their own territory they dig a small hole for each; then all the people turn round towards the country from which they came, and the priests, each taking a head, repeat a song, to which all the warriors dance, and every time they leap from the ground the priests lift up the heads. This ceremony is called *Whakatahūrihuri* (a turning round, a causing to look backwards), and is, as it were, a farewell from the heads to their own land, and a challenge to the defeated tribe to follow. The words of the song are these:—

Turn then, look back, look back !  
And, with a farewell glance,  
Look on the road thou wast brought  
From all that once was thine.  
Turn then, look back, look back !

These holes are also to perpetuate the memory of the battle, and those who fall in it; and the ceremony is repeated at every subsequent halting-place." Here at Te Kauri was performed the first *Whakatahūrihuri* with the Waikato heads who fell at Matakītaki. The place is consequently sacred to Waikato, who would never land or stay there; "for, were they to do so, the spirits of their slaughtered friends would be sure to visit their impiety with death."

On the 8th June, 1822, Mr. Francis Hall notes: "Tui, with his brothers, Korokoro and Te Rangi, and Korokoro's son, William, arrived here (Keri Keri). Tui has been absent, fighting, for about two years, and has had many narrow escapes, and received many wounds. War seems to be his chief delight: he says when the people to the eastward have all been destroyed those to the northward will be attacked. He mentioned many of his marvellous deeds, and, amongst others, that on one occasion he was hemmed in, in a fortified place, for a considerable time, and had nothing to eat or drink for twenty days! His enemies appeared so confident of taking him that they prepared wood for roasting him; he was, however, relieved from his perilous situation by his friends from Mercury Bay. His face is tattooed all over, and he looks very thin. He purposes, it appears, to go again to war in about three months."

On the 26th November died, at Waimate, Whatarau, one of the chiefs wounded at Matakītaki—his wife Tiki, hung herself, and two of his other wives were shot by Tabyree—(?) Tahiri—(?) Te Haere—his father; done, he said, to prevent them becoming the wives of others. Mr. Hall said of one of these unfortunates, that “she was the most beautiful and interesting woman I have seen in New Zealand.”

There is more than one *tangi*, or lament, for those who fell at Matakītaki, of which the following is one in which the causes of Hongi's raid are referred to:—

Takiri ko te ata  
Ka ngau Tawera, te tohu o te mate,  
I huna ai nga iwi, ka ngaro ra-e!  
Taku tuatara, o matua ra,  
Ka tuku koutou.  
Tuia e Kohi' ki te kaha o te waka  
Hei rangā i te mate.  
Kei a Te Whare, a Te Hinu.  
Ka ea nga mate o te uri ra o Kokako.  
E pai taku mate--  
He mate taua kei tua o Manukau,  
Kei roto o Kaipara, kei nga iwi e maha.  
Kihai Koperu i kitea iho e au;  
Tautika te haere ki roto o Tawa-tawhiti,  
Mo Tu-hoehoe, mo Kaipiha ra, e pa!  
Mo Taiheke i kainga hoetea e koe,  
E kai ware ana ko Te Hikutu, ko Te Mahurehure,  
Haere ke ana, E Hika! E Hope! i a Te Rarawa  
Tena Hongi-Hika, nana te hou-taewa  
Huna kautia Waikato ki te mate.

#### A TANGI, BY PUHI-RA-WAHO, FOR THE SLAIN AT MATAKITAKI.

Dart forth the rays of morning,  
The morning star<sup>1</sup> bites (the moon),  
A token of disaster,  
Presaging the death of the tribe.  
Lost is my tuatara<sup>2</sup>—thy parents,  
Ye all consented that  
Kohi<sup>3</sup> should prepare the canoe,  
To avenge your deaths.  
'Twas Te Whare and Te Hinu  
That avenged the wrongs  
Of the descendants of Kokako,<sup>4</sup>  
'Twere well for me to die  
On battlefield beyond Manukau,  
Or within the waters of Kaipara,  
Amongst the numerous tribes,  
Koperu<sup>5</sup> was not seen by me.  
Straight was the course to Tawatawhiti,<sup>6</sup>  
Where Tuhoehoe and Kaipiha<sup>7</sup> fell,



And Taiheke was eaten, paddling along,  
 As slaves were eaten,  
 The Hikutu and Mahurehure<sup>10</sup> tribes,  
 O Hika! O Hope<sup>6</sup>! Ye were killed by The Rarawa,  
 When Hongi-Hika brought the affliction<sup>9</sup>  
 That obliterated Waikato in death.

NOTE.—<sup>1</sup>Tawera, or Venus, as the Morning Star, when it (or any other star) approached the moon it was a sign of coming disaster. <sup>2</sup>Tuatara, the great lizard, emblematical for a chief. <sup>3</sup>Kohi, abbreviated for Kohi-rangatira, a chief of Ngati-Paoa then living with Waikato. <sup>4</sup>The descendants of Kokako are with both Nga-Puhi and Waikato. <sup>5</sup>Koperu, killed at Mokoia, see p. 22. <sup>6</sup>Tawatawhiri, the Poor Knights Islands, and where Nga-Puhi were defeated by some of Waikato and Ngati-Paoa. <sup>7</sup>Kaipuha, see p. 22, where, however, this incident is wrongly referred to as a battle, Kaipuha was a man. <sup>8</sup>Names of two of the chiefs killed at Matakītaki. <sup>9</sup>*Hou-taeua*, said to be emblematical for muskets; *taeua*, an obsolete word for an affliction. <sup>10</sup>Two tribes of Hokianga.

#### POMARE'S FIRST EXPEDITION TO THE UREWERA COUNTRY—1822.

The years 1821-22 were prolific in Northern expeditions against the Southern tribes. In 1822 the Nga-Puhi were to meet for the first time, an inland tribe that had not yet felt the weight of their arms, but which tribe in the years following immediately after this date, began to play an important part in the struggle between North and South. The Urewera, or Tuhoe, tribes occupy the mountainous region extending inland from the eastern part of the Bay of Plenty, nearly as far south as the present coach-road from Taupo to Napier, and are bounded on the north by the territories of the Ngati-Awa, Ngati-Pukeko and Whakatohea tribes, and on the east by those of the Ngati-Porou and Ngati-Kahu-ngunu tribes, on the south by the Ngati-Hine-uru and Ngati-Tu-whare-toa tribes, and on the west by Te Arawa Ngati-Manawa and allied tribes. The Urewera tribes—for there are many *hapus* amongst them—claim to be the direct descendants of the original people occupying New Zealand before the migration of about 1350. They have been a warlike tribe of mountaineers, that have held their broken forest-clad country from the earliest date, to the exclusion of outsiders, (except on occasional forays) and have never been permanently conquered. It was against these tribes that Nga-Puhi now turned their arms.

There is some uncertainty as to whether the Nga-Puhi chief Pomare, after the fall of the Totara *pa* at the Thames in December, 1821, returned to the Bay, but in any case, it was during 1822 that he appeared in the Bay of Plenty with a fleet of canoes and a large force, bent on the usual errand of slaughter, man-eating, and slave-hunting. As an adjunct to these objects was that of procuring heads, for the trade in "preserved heads" with white people was by this time

fairly established. There is little doubt that Pomare had in view likewise the obtaining of some revenge for the losses of his tribe at the hands of Ngati-Pukeko and Ngati-Awa in the year 1818. When writing of the two great expeditions of Hongi and Te Morenga which took place in that year,\* I had not sufficient information then to fix the date of the fall of Okahukura, but recent enquiries show, that during Te Morenga's expedition to the East Coast in 1818, he landed at Whakatane, and at once attacked the Ngati-Awa people living there. This tribe retreated before Nga-Puhi, as did their neighbours Ngati-Pukeko. They took a course which led them *via* Te Teko, where many others of the latter tribe were living, as well as in the valleys of Rangi-taiki and Tarawera. The two tribes fled before the Nga-Puhi guns up the Rangi-taiki valley, but determined to make a stand at the Okahukura *pa* situated a few miles inland of the Confiscation boundary, on a spur leading down from the wooded mountains on the east side of the valley. Here Ngati-Pukeko under their chiefs Taitimuroa, Tikitu, and Tautari, together with some of Ngati-Awa under Te Korapu, assembled to await the Nga-Puhi attack, which was not long in being delivered. Notwithstanding the success which at first attended the onslaught, and in which Tama-a-rangi, a priest or *matakite*, and Te Huna-o-te-rangi of Ngati-Pukeko were killed, Nga-Puhi were eventually obliged to retreat, due to succours arriving in aid of the besieged, under the chief Kihi. In this retreat Nga-Puhi suffered considerable losses, sufficient to cause their leaders—Te Morenga and Korokoro—to retire to their canoes at Whakatane. With the Nga-Puhi force, were contingents of the Au-pouri and Rarawa tribes of the North. It is said that only 50 of Nga-Puhi escaped—if so only part of Te Morenga's total force could have been engaged at Okahu-kura.

At this time, the Urewera *hapus* named Ngati-Rongo-karae and Ngati-Koura, were living in the neighborhood of Ruatoki, some 16 miles inland of Whakatane, and near where that river comes out of the gorge before taking its winding course through the rich valley extending to its mouth. Here the people lived in fortified *pas*, the remains of which thickly stud the spurs of the wooded hills—they are very numerous, denoting a large population in former days.

The alarm caused by the news of the muskets of the two Nga-Puhi expeditions under Hongi and Te Morenga was very wide spread, and affected the Urewera people, although neither of the above expeditions had come into actual conflict with them. They heard for the first time of their own countrymen using arms that could kill at a distance.

\* See this Journal vol. viii., p. 213.

When, therefore, Pomare appeared off Wakatane in 1822 with his fleet of canoes and numerous followers fully armed, the alarm was spread and preparations were made for flight. The Ngati-Awa of Whakatane gave the alarm, and commenced moving off, whilst the Urewera *hapus*, Ngati-Koura and Ngati-Rongo, under their chiefs Pa-i-te-rangi, Te Ehutu, Matenga, and others, at once fled inland up the valley. The Ngati-Awa followed as far as the neighborhood of Ruatoki, and then occupied the abandoned *pas* of the Urewera. When Nga-Puhi arrived, a skirmish took place at Te Matai on the west side of the river near the mouth of the gorge, in which Ngati-Awa were defeated, losing a Ngati-Pukeko chief named Torona, killed, whilst several prisoners were taken, amongst them Hohaia, a son of Mata-te-hokia's. The Nga-Puhi then attacked the *pas* in the neighborhood, and took those named Te Tawhero, Otamahaki, Te Huā, Waikirikiri, and Waitapu, all situated near the entrance to the gorge. A great many people were killed and captured. Amongst the Ngati-Awa chiefs killed were, Kahukahu, Papata, and Hako-purakau (of Ohiwa) whilst Ngahau was taken prisoner.

Ngati-Awa and Ngati-Pukeko now fled after the Urewera people, up the Whakatane valley, Pomare with the Nga-Puhi following close on their heels, killing many people before they reached a place of safety in the mountains near Rua-tahuna. The principal chiefs of Ngati-Awa at this time were, Te Hama-i-waho,\* Te Ngarara, Tirau, Te Hokowhitu, and Te Mau-tara-nui—a name we shall frequently come across again as well as that of Te Ngarara. The sub-tribes, or *hapus*, of Ngati-Awa and Ngati-Pukeko engaged in these events were, Ngati-Wharepaia, Ngati-Ikapuku, Ngati-Mou-moana, Ngati-Paraheka, Ngati-Whetenui, Ngati-Hokopu, and some of the Pahi-poto. The Ngati-Awa people of Whakatane itself fled before Nga-Puhi in a different direction, namely to Te Tiringa on the road to Te Teko where the Ngati-Tapahi and Ngati-Hinenoa lived, and these people escaped the persecution of Nga-Puhi.

Pomare returned down the valley before reaching Ruatahuna, laden with the spoil of the battlefield, in the shape of provisions and "heads," and from Whakatane took his departure for his home at the Bay of Islands, much to the joy of the Ngati-Awa and Urewera, who then returned to their desolated homes at Whakatane and Ruatoki. The latter tribe, however, had not long been settled at Ruatoki when they again had to flee inland, owing to a raid made by the Whakatohea tribe, of Opotiki, who inflicted on them a severe defeat at Otairoa, and carried away as prisoners many of the chief women of the Urewera tribe. This event does not, however, belong to this story.

\* Subsequently killed in the war between Te Whakatohea with Ngati-Awa and Ngati-Maru at Ohiwa about 1838.

MOKOIA,\* ROTORUA, 1823.

At page 85 of this "Journal" (vol. ix.) will be found an account of the death of Te Pae-o-te-rangi and his party of Nga-Puhi, at the hands of the Tu-hou-rangi branch of Te Arawa tribe. This event occurred at Motu-tawa, the pretty little island in Roto-kakahi Lake, in 1822; but a few of Nga-Puhi escaped, and made their way back to the Bay of Islands, where they spread the news of the disaster, causing the whole of the Nga-Puhi tribe to determine on obtaining revenge so soon as the proper season arrived. Te Pae-o-te-rangi was apparently with Pomare after that chief left the Thames in disgust at Hongi Hika's treacherous designs against Te Totara pa (see p. 80), and appears to have accompanied Pomare to Tuhua, and then went on to Tauranga and the Lake district with his own followers, and met his death at Motu-tawa. Mr. Francis Hall states that it was Pomare's party that suffered at the hands of Tu-hourangi, but it is clear that Pomare was not there himself—in fact, he went on to Whakatane, as has been shown.

So serious a blow to the prestige of Nga-Puhi could not be passed over, especially after the triumphs of the tribe over the Ngati-Paoa at Mau-inaina, the Ngati-Maru at Te Totara, and the Waikato at Matakitaki. Hence the people gathered at the Bay of Islands from far and near, bent on inflicting a great defeat on Te Arawa tribe.

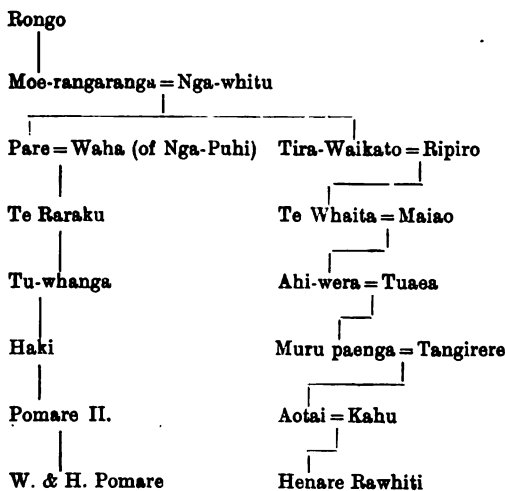
Mr. Marsden paid his fourth visit to New Zealand in this year, arriving at the Bay from Port Jackson on the 3rd August, in the ship "Brampton," having on board the Rev. Henry Williams and his family, together with the Rev. Wm. Turner, Rev. R. Hobbs and their families, the two latter gentlemen belonging to the Wesleyan Mission. From Marsden's Journals we are able to obtain some approximate dates of events of this year, and of Hongi's doings in particular. Hongi was at the Bay in December, 1822, and he was there again in August, 1823. During the interim the Rotorua expedition had taken place. The "Missionary Register," 1823, p. 512, says: "Hongi and his people had proceeded towards the East Cape on another fighting expedition, in February, 1823;" so we may be safe in supposing that Mokoia fell somewhere about March or April, 1823.

The expedition sailed down the East Coast from the Bay to Tauranga, where Hongi persuaded some of the Ngai-Te-Rangi people of that place to join him, under their chiefs, Koraurau,† Turuhia, Werohia, Taipari, and Taharangi. The chiefs of Nga-Puhi were

\* Tarakawa's account of the taking of Mokoia—this "Journal," vol. xiii., p. 242—should be read with this. My account is from different sources, parts from Petera-Te-Pukuatua, through Mr. A. Shand, in 1893.

† Koraurau was subsequently killed at Tauranga.

Hongi, Kaiteke (or Te Wera), Ururoa, Pomare, Te Koki, Tareha, Tawai, Tawaewae, Tarapatiki, Te Mangi, Mango-nui, Moka, Korokoro, and others. With this *tau* were also some of the Ngati-Tahinga people of Waikato, under their chief, Te Ao-o-te-rangi, a fact which is illustrative of the peculiar combinations so often found in Maori history, for it was only the previous year that Hongi had made such a terrible slaughter of the Waikatos at Matakītaki. But, perhaps, stranger still is it to find some of Ngati-Whātua in combination with their ancient enemies, the Nga-Puhi. There were not many of them, but amongst them we find the celebrated chief, Muru-paenga, together with Marama and Te Ahu-mea. The names of these Ngati-Whātua chiefs were supplied by Petera-te-Pukuatua, the principal living chief of the Ngati-Whākaue branch of Te Arawa, and they are confirmed by Ngati-Whātua themselves. Arama Karaka Haututu, in a speech made in 1888, said that this expedition originated through the death of Te Pae-o-te-rangi, and that Muru-paenga and Te Wera were the leaders. Paora Kawharu of Ngati-Whātua explains to me the reason of this combination of ancient foes: Both Muru-paenga and Pomare of Nga-Puhi are descended from the same ancestor, Rongo, as shown in the margin, and the name of the former's *hapu* (Ngati-Rongo) is derived from the Rongo there mentioned. Thus Ngati-Rongo, Ngati-Manu



(Pomare's *hapu*), and Te Ure-taniwha (Te Wera's *hapu*), are all connected. During the interval of repose between Matakītaki and Mokoia, Muru-paenga and his *hapu* of Ngati-Rongo were on a visit to Pomare at the Bay of Islands, and whilst there the expedition was decided on, and Muru-paenga was persuaded to join it. No doubt his relationship to

Pomare was sufficient to insure the safety of himself and people against their whilom foe, Hongi. But this truce was not of long duration, as we shall see. It is, nevertheless, very strange to find members of the Ngati-Whātua tribe in alliance with their ancient enemy, Hongi. Muru-paenga had been the latter's bitter foe for more than twenty years, and had defeated Nga-Puhi in more than one encounter. We

shall see that a somewhat similar combination took place in 1826, but with a different section of Ngati-Whatua. The combined forces of this heterogeneous *tauu* numbered 600 *topu*, or 1,200 strong.

From Tauranga the expedition passed on to the eastward, to Waihi, the shallow harbour just to the east of Maketu. Here they entered the Pongakawa stream, which flows northerly into that harbour, through a swampy valley, its waters forming the outlet to Roto-ehu lake; the first few miles, however, being by a subterranean passage. The stream, although deep, is narrow and tortuous, so that it must have been a great labour to force the Nga-Puhi war-canoes up its course. On arrival at the head of the stream, where the subterranean water comes forth, the expedition cleared out the old path leading through the forest to Roto-ehu, and then dragged their canoes along it to the lake. From Roto-ehu there is a level valley joining the above mentioned lake to Roto-iti lake, about a mile and a half in length. Along the path through the beautiful forest there, the canoes were again dragged to the shores of Roto-iti at Tapuae-haruru. Arrived there, it was all plain sailing for the fleet, which passed along Roto-iti lake, and thence up the Ohau stream into Lake Roto-rua, where the force camped near the outlet.

The tribes of Te Arawa had gathered from all the district round Rotorua, on the island of Mokoia, taking with them all their canoes, besides provisions for the anticipated siege; for the news of the Nga-Puhi advance had preceded them many days. Shortly before the appearance of Nga-Puhi on the shores of the lake, a proposal had been made by some of Te Arawa that the island should be abandoned; for the fear of the Nga-Puhi guns was great, and it was felt that, in case of defeat, there would be little chance of escape. The majority of the people were, however, defiant of Nga-Puhi, and it was therefore decided to remain and defend the island, which was very dear to the people, being associated with so much of their tribal history for 500 years past. Accordingly, every preparation was made by the people for defence. Spears were shaped out, *taiahas*, *huatas*, and other weapons made, whilst the place was well provisioned. Mokoia is of considerable size, somewhat more than a mile in its longest diameter, and therefore not easily defended, although in those days Te Arawa was a very numerous tribe. But they had very few firearms, and had to trust principally to their *rakau-maori*, or native weapons. Some of the leading chiefs in the defence were, Hikairo, Te Kahawai, Puku-atua, Unu-ahu, Tumakoha, Tu-hoto (the noted *tohunga*, or priest), Riki, Te Kohuru, Te Rakau, Te Korekore, Te Awa-awa, Haere-huka, Te Auru, Te Hotoke, Te Kuru-o-te-marama, Moko-nui-a-rangi, Te Hibiko, and others.

For some days Nga-Puhi took no steps towards the attack, but amused themselves in paddling round the island, and as they passed

the Arawa canoes, drawn up on the island, each chief claimed one of them as his own, by calling it after some part of his own body, thus rendering it sacred to himself. Some of these canoes, it is said, were taken back by the victors to the Bay of Islands.

On the third day Nga-Puhi landed their forces, and were opposed by the whole strength of Te Arawa; but, just before landing, Te Awa-awa, making use of one of the very few guns they possessed, fired at, and hit Hongi on the helmet given him by George IV., and knocked him over into the hold of the canoe—he was not hurt, however. On landing, the fight lasted for some time with varying success, but in the end the guns proved too much for Te Arawa, and they fled. Great numbers were killed, and more taken prisoners, whilst many escaped from the island by swimming to the main land, which, towards Te Ngae, is not more than a mile distant. These people generally struck out for the shore in bodies of fifty or more together. Seeing their prey thus escaping them, several of the Nga-Puhi canoes gave chase, to secure the fugitives as slaves. In some cases they succeeded, thus securing a good many prisoners; for they assured the swimmers that their lives would be spared, and even helped them into the canoes, in none of which were very many of the Nga-Puhi. As the number of fugitives in some of the canoes increased, they were induced by their numbers to attempt to reverse the order of things, and, in some cases, turned on Nga-Puhi and despatched a good many of them with the paddles, or anything they could find to hand, and then made their escape to the main land, taking the Nga-Puhi bodies with them, to cut up and eat at their leisure. In other cases, when the Nga-Puhi canoes came up to a body of swimmers the latter seized hold of the sides of the canoes, and managed, in many cases, to tumble the Nga-Puhi overboard, where they were killed; and then the fugitives escaped to the shore. It thus turned out that, though Nga-Puhi remained the victors, they suffered considerable losses, and this led to their abandoning the pursuit.

The Nga-Puhi host remained at Mokoia many days, living on the "fish of Tu," and making expeditions to the main land in pursuit of those who had escaped, most of whom, however, got away to the fastnesses and secret hiding-places known only to themselves.

It appears that Nga-Puhi at one time had the intention of taking permanent possession of the Rotorua district, but on full discussion the idea was abandoned. Many prisoners were taken, and carried back to the Bay of Islands, some of whom were afterwards returned to their tribe, others (women) becoming the wives of the northern warriors.

The Nga-Puhi force returned by the way it came to Waihi harbour, where they camped for a few days before making their arrangements to return home to the Bay, and to complete the peace they had made

with some sections of Te Arawa. Here the Nga-Puhi forces divided, Pomare and Te Wera going on south, whilst the others returned home to the Bay of Islands.

Mr. Marsden notes in his journal, September, 1828, that he witnessed the return to the Bay of some of the canoes belonging to Hongi's expedition, which were commanded by Tuturu, of Waikare. Both contained dead bodies of people killed in the South. He describes the scenes of woe which were to be observed so soon as the crews landed. Archdeacon H. Williams (in the "Missionary Register, 1824, p. 410) says that in the course of a fortnight subsequent to the 5th of September, 1828, Hongi returned from the war: "Great numbers were killed in this war, but I have not heard of any sacrifices since their return. Hongi narrowly escaped; he was struck thrice; his helmet preserved him once. He lost a very considerable force, and had all his canoes burned." (I can find no account from native sources in reference to the burning of the canoes.) About this same time also, September, Marsden visited Tui's tribe at the Bay, and there found that he, with his elder brother, Korokoro, and their uncle, Kaipō, had been engaged in the late campaign. News had arrived that Kaipō had been killed, and that Korokoro had died of a wound at Katikati, and that Tui was then at a little island near the Thames, waiting an opportunity to bring back his brother's (Korokoro) body. Kaipō was a young man when Cook first visited New Zealand. In conversation with Waikato—Hongi's companion on his voyage to England—Marsden learned that the latter was contemplating an expedition to Taranaki. This, however, never came off. Tui took the name of Katikati, from the fact of his brother's death having occurred at that place. He was also called Tupaea; he died 17th October, 1824.

There are several laments for those who fell at Mokoia, of which the following (I think) is one, though it is not certain if Taiawhio fell at Mokoia itself:—

HE TANGI, MO TAIAWHIO.

Takoto iho ki taku moenga,  
Me he ika ora au ki te iwi,  
Ki a koutou E Here! ma  
E pukai mai ra i Mokoia,  
Na Te Whata-nui i hi te pakake,  
Pae ana ko Te Waha kei uta,  
He mango ihu nui.  
Homai nga roro no Tahakura,  
Hei kai ake ma Rewharewha,  
Haere wareware ko te hoa,  
Kihai i kai i a Te Waero,  
Engari ano te marama,  
Eke pēnū tonu ki runga.  
Na Te Waru nga mahara,



Puhaina mai ki a Te 'Paraha,  
 Arahina mai i Tauranga,  
 Te huna i Rotorua,  
 Tena ano te homai na,  
 Ki te putiki na Papa-wharanui,—  
 Ki a Te Mutu-kuri,  
 Hei tua i a Te Pae',  
 Hinga rawa ki raro ra.

As I lay me down to sleep,  
 To the people I seem as a struggling fish just caught,  
 Thinking sadly of you all, O Here !  
 That lie in heaps at Mokoia.  
 'Twas Te Whata-nui<sup>1</sup> that fished the whale  
 When Te Waha was stranded ashore,  
 Looking like a big-nosed shark.  
 Bring here the brains of Tahakura,  
 As a dainty food for Rewharewha.<sup>2</sup>  
 My friend went off in forgetfulness,  
 And tasted not of Te Waero.<sup>3</sup>  
 Rather does the moon,  
 Rise with taro-pounded like face <sup>4</sup>  
 'Twas Te Waru originated the idea,<sup>5</sup>  
 Given to and elaborated by, Te Rauparaha,<sup>6</sup>  
 Then were they led here from Tauranga,  
 To overwhelm and obliterate Rotorua,<sup>7</sup>  
 But finally the stroke fell,  
 On the " top-knot " of Papa-whara-nui<sup>8</sup>—  
 To Te Mutu-kuri,<sup>9</sup>  
 Who felled Te Pae-o-te-rangi,  
 And caused their utter downfall.

NOTES.—<sup>1</sup> Te Whata-nui, of Ngati-Raukawa, who, with Te Rauparaha, gave the advice (see p. 34) that led to the disaster at Mokoia, <sup>2</sup> Rewharewha. There were leading chiefs of both Nga-Puhi and Ngati-Whata of this name, but probably this is another man. <sup>3</sup> Te Waero was killed at Motutawa in 1822 (see p. 36). He was a Nga-Puhi chief. <sup>4</sup> *Eke penu* in reference to the moon rise, I take to mean its taro-like appearance; the face of the moon has just that look when full. <sup>5</sup> Te Waru, of Ngai-Te-Rangi, Tauranga, who from this appears to have originated the idea of killing Te Pae-o-te-rangi and party in 1822. <sup>6</sup> As to Te Rauparaha's part in these transactions see p. 36. <sup>7</sup> Referring to the Nga-Puhi invasion guided to Rotorua by the Tauranga people. <sup>8</sup> The top-knot of Papa-whara-nui—emblematical for the chiefs of Tuhourangi tribe, of which, <sup>9</sup> Te Mutu-kuri was chief at the killing of Te Pae-o-te-rangi in 1822. Papa-whara-nui was the mother of Tu-hourangi, whose name is borne still by that division of Te Arawa.

Many, no doubt, were the scenes of woe on the return of the expedition from Rotorua, but the following is worth recording as showing the manners of the time : It appears that one of the Nga-Puhi chiefs—whose name is not given—took two of the young Arawa women who fell to his share amongst the prisoners as his concubines. The native story (as told by Te Marunui, of Ngati-Manawa to Mr. Best) is that when these two women were about to be delivered their

master said to them that if their children proved to be sons he would make both the women his wives, but if their offspring should prove to be daughters, he would kill both mothers and children. When the time drew near one of the girls, fearing the result, fled to the wilds, and there gave birth to a daughter. She was so alarmed for the safety of herself and child, that she dare not go back to the home of her master, but took up her residence under a grove of karaka trees. Being without clothing, the poor mother felt the cold very acutely. She was seen by one of her fellow-prisoners, a female, who heard the poor thing sing a touching *waiata-oriori*, or lullaby, and she retained the words of it. On the third day the child perished, and on the fifth the mother herself succumbed to the cold. This is her song:—

E Hine! Karanga kino taua ki te ao nei-e-i,  
Ka uhi taua he whare rau karaka,  
Tena E Hine! te Piko Hawaiki,  
I nga nui ra-e,  
A to tupuna i waiho i te ao,  
Hei whakahau mo Hine ra.

Nei koa taua te kiia mai nei,  
Naku i he, whai noa ko te ure ra-e-  
I poua iho ai he tore taurekareka,  
I puta ai ki waho -e-i.

Kaore E Hine! he whetu o runga,  
Ko Maratea anake,  
Nana Hongi-Hika i turaki ki raro ra,  
Ka manawa reka ra te roa o te whenua,  
Ka noho taua i raro i te raorao,  
I te oneone i ariki ai te tangata.

Orua touu mai te karanga o Hine,  
Te houhanga pu i a Takahorea,  
E ngana i te rangi,  
Me he tane pea e mau ki to patu,  
Tikina takahia te puke i Hikurangi,  
I a Te Roki-mara, nana i homai,  
Nga pu mahara i herea mai ai,  
Nga toka whakahi o era whenua,  
E noho nei ra matou ko o kuia,  
I runga o Herangi, E Hine! ra.

E kimi atu ana, e rangabau atu ana,  
He uriuri tangata, maoihi koe i uta,  
Ki te waka.  
Taburi to kanohi te puke i Te Aroha,  
I to tane ra ko Herua-i-te-rangi,  
Nana i titoko te kuhu ki raro nei,  
Ka hinga Nga-Puhi, ka ea te mate ra-e-i,

Mokai a Te Kahu i te tua-one i waho ra,  
I roa to whakahaketanga,  
Te horo i te huaki.

Ka kitea mai koe e te puni wahine,  
 Ma Pare-rantutu e taki ki te whare,  
 Kia tiponatia te kaka o te waero,  
 Kia whakahau koe ko te muka i te kete,  
 Ka rarahu to ringa he hua-manehu-rangi,  
 Hei whakakakara mo to hika, E Hine ra.

#### THE YOUNG MOTHER'S LAMENT.

O little maid ! evil is the name we bear in this world, alas !  
 As we shelter beneath the green *karaka* leaves.  
 Elsewhere there are, O little maid ! in far Hawaiki  
 The great ones of noble descent,  
 Left by thy ancestors in this world,  
 To animate this little maid.

Now, indeed, is it said of us,  
 Mine was the fault ; 'twas he that sought me,  
 And made of me—a slave—his wife.  
 Hence came thou forth to the world.

There is, O little maid ! no star above,  
 Comparable to Maratea<sup>1</sup> alone,  
 Who, Hongi-Hika's pride laid low,  
 Causing joy throughout the land.  
 Sit we thus lowly on the plain,  
 On the earth that made men lords.

Tremulous is the cry of the little maid,  
 At the salvos of Takahorea's dreaded guns,  
 That disturb the very heavens.  
 Wert thou a man, thou wouldst seize thy weapon  
 And tread the hills of distant Hikurangi,  
 Where dwells Te Roki-mara, he who gave  
 The subtle counsel that firmly bound  
 The proud ones of those lands  
 Wherein we dwelt with thy ancestors,  
 Above in Herangi, O little maid !

I am seeking, I am searching,  
 Some common friend to save thee  
 From on board the lost canoe.  
 Turn thy gaze to Mount Te Aroha,  
 To thy lover there, to Herua-i-te-rangi,  
 Who compelled the war-cloud to the north,  
 When Nga-Puhi fell, and defeat was there avenged.

A slave is Te Kahu, on yonder beach,  
 At full-length was thy descent,  
 In the scaling, in the assault.

<sup>1</sup> The introduction of the name of Maratea shows that this little song was composed after 1828, for it was he who shot Hongi Hika at Margamuka, Hokianga.

Thou shalt be seen by the company of women,  
And Pare-raututu shall lead thee to the home,  
And fasten on the dog-skin garment ;  
Thou shalt demand fine flax of the store,  
And stretch forth thy hand for sweet-smelling herbs  
To scent thy body—O little maid !

In this year (1823) Messrs. Leigh and White, of the Wesleyan Mission, desiring to establish a Mission at Whangarei, went thither ; but they found, in consequence of the late wars, all the inhabitants had been destroyed or had fled to the woods. The Rev. Mr. Leigh, in his journal,\* says that the ship " St. Michael " called on her return from Tonga, on the 25th May, and in her he visited Whangarei, with the above object in view. They were informed that only three years before there were many thousands of people there, but the late war had so reduced them that there were very few villages or people left. He describes the ruins of villages, the general desolate appearance of the country, and the few people left, who complained bitterly of the tribes who had invaded them. This desolation was wrought by some of the Waikato people, under Purehurehu, and by Te Rauroha, at the head of Ngati-Paoa—so I think from Mr. Fenton's " Judgement." In this expedition Kaipiha was killed, and Kahungau taken prisoner. Both belonged to the Parawhau tribe, whose home was (and is) at Whangarei. It is said by the Maori accounts that Ngati-Paoa went far as Whangaruru about this time, and killed some of the Nga-Puhi, in retaliation for their losses. These expeditions are those referred to by Mr. Leigh, probably.

Some time in August or September, 1823, Marsden records the return of Rewa (also called Manu, and Rororoa, the brother of Te Whare-rahi and of Moka-kainga-mata) from Waikato, where he had been to make peace with that tribe. Rewa was said to have been the most powerful of the Nga-Puhi chiefs after Hongi. It will be remembered that after the fall of Matakiki some of the women had been saved especially to allow of a peace being made. This was apparently taken advantage of by Te Whakaete and Te-Kihirini-te-Kanawa, sons of those women.† It also appears that Te Kati, Te Wherowhero's brother, was of the party who visited the Bay on this occasion, and, as Marsden says, many other chiefs of Waikato. Rewa's daughter, Matire-toha, was given to Kati as a wife, to cement the peace. They apparently stayed at the Bay some time, and, as Mr. Fenton says,‡ returned early in 1824. A Native account states that on the return of

\* " Remarkable Incidents in the Life of the Rev. Samuel Leigh," London, 1853, p. 176.

† John White, vol. v., p. 175.

‡ Loc. cit, p. 70.

Kati homewards he called in at Whakatiwai, on the west shore of the Hauraki Gulf, and here—the opportunity being favourable—it was proposed by Ngati-Paoa to kill him, but Te Rauroha interfered and prevented it: but Kati was plundered. This seems rather improbable, for, so far as we know, Ngati-Paoa were at peace at this time with Waikato. In those turbulent times, however, a man's life was not of much account, and the desire to wipe out some old grudge by the killing of the offender, or even one of his tribe, was a ruling passion.

In September, also, Marsden records a conversation with Rewa, who informed him that he had just heard that his brother had been killed in war, and, if it turned out to be true, he would go and avenge his death.

#### POMARE AND TE WERA-HAURAKI'S EXPEDITION TO THE SOUTH, 1828.

As has been stated (see p. 105) the Nga-Puhi force, after their return to Waihi, from Rotorua, divided—Hongi-Hika and his party returning home to the Bay of Islands, whilst Pomare and Te Wera-Hauraki, with their particular portion of the *tana*, proceeded onwards towards the east. The latter party was a very strong one, if we may believe the Urewera accounts of their doings; and it is from information obtained from that tribe that most of the incidents of this expedition is derived. The expedition had more than one object in view, outside the usual one of man-slaying. Pomare was taking back to their tribe several of the Ngati-Porou people he had captured near the East Cape in a former expedition, the date of which is believed to be 1820-21. Te Wera, or Hauraki, had a like object, for in his great expedition to the south in the same years he had captured a Ngati-Kahu-ngunu chief named Te Whare-umu (not to be confounded with the Nga-Puhi chief of the same name) at Nukutaurua, Te Mahia Peninsula, when he took that place with great slaughter. Te Wera returned from this latter expedition to the Bay on the 19th April, 1821, having been absent 16 months (see p. 21), and so far as can now be made out, Pomare was with this expedition for part of the time, but returned to the Bay after the siege of Te Whetu-matarau *pa* at Kawakawa, near the East Cape, when the prisoners, alluded to above, were taken.

The expedition, after parting from Hongi at Waihi some time in July or August 1823, sailed along the coast and entered the Whakatané River, where their arrival caused great alarm to the Ngati-Awa tribe there living, for the people had a very lively recollection of Pomare's foray of the previous year (p. 98). The Ngati-Awa gathered in their *pa* of Puke-tapu, situated just above the modern township of

Whakatane, and a little to the south-west of the Wairere waterfall.\* They were a numerous people in those days, and had villages and cultivations on the flat where the township now stands, dating from the arrival of the Mata-atua canoe, which formed part of the fleet that arrived here from Hawaiki in about the year 1850. A large village stood below Puke-tapu *pa*, close to the rock called Tuawhake, which afterwards—in *pakeha* days—formed the wharf here; and Ngati-Pukeko had also a large village just inland of the rocky pinnacle called Pohatu-roa, which juts out into the river at the south end of the town. This village was named Wharau-rangi, and the following “saying” has reference to the different dispositions of the two tribes inhabiting these two villages:—

He korero riri kei Wharau-rangi,  
He ta matau kei Otuawhake.

Anger prevails at Wharau-rangi,  
But binding on fishhooks at Otuawhake.

Opposite the township, on the sand hills facing the ocean is the ancient burial ground of Ngati-Awa, called Kopiha, about which is the following “saying”:—

E Ta! ko Kopiha whanaunga kore tenei!

O sirs! This is Kopiha without relatives!

The meaning of which is, that strangers arriving from Matata along the coast would wait there to be ferried across the river, but no one would fetch them or acknowledge them so long as they infringed the *tapu* of the burial ground.

Whakatane is full of places connected with the arrival of the Mata-atua canoe. In the channel of the river, well inside the mouth, is the rock called Toka-a-taiau, said to be the anchor of the canoe. To the eastward of the Wairere Falls, on the very top of the hill, is Kapū-te-rangi, a very ancient *pa*, said to have been the home of Toi, the ancestor of the aboriginal tribes of New Zealand, and whose descendants in the sixth or seventh generation welcomed the arrival of the two shipwrecked strangers—Taukata and Hoake—from Hawaiki, who brought to the aborigines of New Zealand the knowledge of the *kumara*. Nearly opposite the mouth of the river is Orahiri, a *pa* built by Rahiri, of the immigrants of the Mata-atua canoe, who afterwards migrated to the north. Shorewards of the Toka-a-taiau, is the pebbly beach on which the Mata-atua canoe first

\*Tradition says that it was at this Wairere that Ngahue obtained the Moa, which he preserved in calabashes, and took back to Hawaiki (Rarotonga) with him long before the migration to New Zealand, in about the year 1850.

landed on the shores of New Zealand, and inland of it was the cave of Muriwai (now covered by a landslip), the sister of Toroa, captain of the Mata-atua canoe, and which lady is the ancestor of the Whakatohea tribe of Opotiki. Near here also stood Tupapaku-rau, the *whare-maire*, or "house of learning" of Toroa of the Mata-atua, in which was taught the sacred knowledge of history, genealogies and *karakia*, brought over the seas from Hawaiki. This seat of learning was afterwards removed to Maire-rangi, a place near Te Karaka, below Whana-mahihi, seaward of Rua-tahuna in the Whakatane Valley, in the days of Wharaki-wananga, who was a lineal descendant of Tane-atua, the priest of Mata-atua canoe. Here the learned priests Tama-tuahuru, Tao-kaki and Te Ahi-raratu taught in after days the mysteries and history of their tribe.

A few yards north-east of the stream that comes down from the Wairere Falls, and forty or fifty yards inland of the present road, running parallel to the beach, marked by a pine tree, is the grave of poor James Fulloon, murdered by the Hauhaus in 1865.

But to return to Pomare's expedition. Puke-tapu *pa*, in which Ngati-Awa had gathered, was of no great strength, and fell an easy prey to the Nga-Puhis with their guns. After the usual feasting on the "fish of Tu," the Nga-Puhi host divided up into several parties in order the more effectually to harry the country. Moka, with one party, proceeded up the Waimana Valley into the Urewera country, where he fell on some of the Ngati-Awa, who were fleeing to the Urewera mountains for safety, and defeated them at Te Wharau (? Tawhana).

Te Morenga followed up the Wai-o-tahe Valley from Ohiwa, in chase of some of the Whakatohea tribe of that locality; whilst Titore, proceeding to Opotiki, passed up the Wai-o-eka Valley, driving the Whakatohea before him to the mountains, and another force proceeded into the Urewera country by way of the Rangitaiki Valley and the Horomanga River.

But the main party, under Pomare, Te Wera, Parahaki, and probably Titore, also advanced up the Whakatane Valley by way of Ruatoki, the Urewera people living there fleeing before them to the mountains of the interior. With them were some of the Ngati-Awa tribe, who had fled from Whakatane and its neighbourhood. On arrival of the Nga-Puhi at Waikirikiri, near the entrance of the gorge, they camped there one night, and in the morning heard cocks crowing at a place named Te Huā. From this incident they knew at once that they were near the dwelling place of either Te Mai-tara-nui, or Piki of Ngati-Koura, for it appears that the latter, and probably Te Iripa, Te Mai-tara-nui's brother, had visited the Bay of Islands with one of

the previous Nga-Puhi expeditions (Tamarau says with Hongi's expedition in 1818), and had been presented by Pomare with some fowls and Indian corn—the first to reach those parts. Piki, however, was absent at this time at Hauraki.\* On the way further up the valley, the Nga-Puhi overtook some of the Ngati-Awa tribe, and managed to kill one of their chiefs named Te Awe-o-te-rangi, besides Tai-timu-roa and his son, Pahu-nui. This occurred at Tuna-nui some miles up the river, and the chiefs killed served the usual purpose of a feast for Nga-Puhi,

The Urewera had retreated to the wild country about Maungapohatu and Lake Waikare-moana, leaving the settlements about Rua-tahuna undefended. The Nga-Puhi force proceeded up the Whakatane Valley to the open country at Ohaua-te-rangi, and there camped. Te Mai-tara-nui, who at that time was one of the principal chiefs of both the so-called Urewera and Ngati-Awa, was at Maungapohatu, together with the bulk of the Urewera tribe, when news arrived of the advance of Nga-Puhi to Ohaua. He at once despatched a party of scouts, six in number, under his brother, Te Iripa, to ascertain the strength, and to learn who the Nga-Puhi leaders were, if possible. Te Iripa cautiously approaching, looked down on the invading force from the forest-clad hills, and recognised Pomare amongst them. He then went back and reported to Te Mai-tara-nui, who was anxious to proceed at once and meet Pomare, but the tribe strongly objected, so he sent instead a party of chiefs to meet the Nga-Puhi force. This party consisted of Te Iripa, Paora-Kakaure, Te Whetu and Te Hiko. In the meantime, Pomare and party—which numbered 200 strong—had advanced up the Whakatane Valley to Rua-tahuna, and there occupied the Kakatahi village, on the Manawaru hill, a *kainga* celebrated in the annals of Tuhoe-land. This place is situated on a high mountain overlooking the vale of Rua-tahuna, just to the east of the present village of Mata-atua. It was a place of great *mana* formerly, where high council was held by the Urewera mountaineers, and arrangements perfected for their numerous forays into the open country beyond the limits of their own highlands. The Urewera were desirous of making peace with Nga-Puhi, and hence the embassy of the four chiefs. On approaching the village, the party came across the Nga-Puhi sentries. They were asked who they were, and Te Iripa (some accounts say Pae-tawa) replied that they had been sent by Te Mai-tara-nui to visit Pomare. The word was then passed along from camp to camp, to the place where

\*There is some confusion in the Urewera histories of these times, which I have in vain endeavoured to clear up by the help of Rakuraku, Tama-i-koha, Tamarau and Tutaka-ngahau, some of whom say Te Mai-tara-nui had visited the Bay before this.



Pomare was, at the far end, "*E! Ko Te Mai-tara-nui!*" "O! Here is Te Mai-tara-nui." The envoys were now introduced to the presence of Pomare, who again repeated the question, "Who sent you?" Said they, "We were sent by Te Mai-tara-nui." "Fetch him here," said Pomare, and after a time the envoys returned with their message.

Te Mai-tara-nui now, with an accompaniment of chiefs befitting his rank, proceeded to Manawaru, where a formal peace was made between him and Pomare, and the Nga-Puhi never returned as enemies against the Urewera, though, as we shall see, they came back on another occasion as their friends and allies. The Nga-Puhi force now went on to Maunga-pohatu with their new friends, where the usual feasting, &c., took place in accordance with Maori custom.

After some time messengers were despatched to Moka, Te Morenga, and the leaders of the other expeditions, to return and assemble at Puketī, in the Whakatane Valley, as peace had been made, and then Pomare and his party started back for Whakatane, accompanied by Te Mai-tara-nui, and some of the Urewera, in order to cement the peace with the other Nga-Puhi chiefs. From Maunga-pohatu, the party went down the Whakatane Valley (or as some say, *viā* Te Whaiti and Te Teko\*), and finally reached Puketī, where had assembled the 600 men of the other divisions of Nga-Puhi. On arrival, the Nga-Puhi forces divided into eight *matuas*, or companies, under their respective chiefs, ready to receive the visitors. As Pomare's party drew near, he said to Te Mai-tara-nui, "*Kia kaha koe ki te whai i a Te Hihi; ki te mau i a koe, ka mate a Nga-Puhi—koia hoki te mana o Nga-Puhi.*" "Be very active in chasing Te Hihi; if you catch him Nga-Puhi will be humiliated, for he is the power of Nga-Puhi," meaning that Te Hihi was a noted brave, and their swiftest runner. As is usual on such occasions, the *tangata wero*, or spearsman—in this case Te Hihi†—advanced at a trot towards the visitors, grimacing and dancing as he came along, having two *hamanu*, or cartridge-boxes, in front, and another carried saltire-wise over his shoulder. In his left hand he trailed a gleaming bright musket, and in his right the light spear to throw at the visitors, who were all kneeling on one knee, arms in hand ready for the charge. On reaching within about ten yards of Pomare's force, the latter said to Te Mai-tara-nui, "That is Te Hihi, your man, chase him!" Te Hihi cast his spear, and turned to the right‡ in full flight towards his own party. At the same time, Te

\*Possibly this was the party that went to Horomanga. It is said they procured canoes at Te Teko from Ngati-Awa, and proceeded thence down the Orini River to Whakatane.

†Probably Te Hihi-o-tote, a noted Nga-Puhi warrior.

‡It is an evil omen to turn to the left on such occasions—a *korapa*.

Mai-tara-nui darted after him at his very best pace. Just before Te Hihi reached his party, Te Mai-tara-nui overtook him and struck him on the shoulder with his spear—but not heavily—amidst the cheers (*umore*) of the whole of Nga-Puhi. Pomare cried out, “*Nga-Puhi E! to mate! to mana, kua hinga!*” “*Nga-Puhi O! thy defeat! thy power has fallen!*”

The usual war dances, speeches and feastings ensued, and then was a binding peace concluded between the Nga-Puhi and the Urewera tribes, never to be broken.

Te Mai-tara-nui and his party now returned to Maunga-pohatu, where we must leave him for a time, though we shall meet him again the following year.

But Pomare and Te Wera had not yet accomplished the object of their voyage. The Nga-Puhi force—800 strong—embarked at Whakatané and proceeded along the coast to the eastward. They put into Opotiki, and here some of them—it is said under Marino, Te Wera's nephew, of the Ngai-Tawhaki *hapu* and Rewa—made an excursion up the Otara river with the view of attacking the Whakatohea tribe, some of whom were then living in their *pas* named Te Ika-ata-kite, Te Toiroa, Te Horomanga and Pa-inanga, situated about seven miles up the river, and near the end of the fertile plain of Opotiki. These *pas* were all taken with considerable slaughter. Mr. J. A. Wilson, in his interesting work already quoted,\* says, “About 1823 they (the Whakatohea) were attacked by Nga-Puhi under the celebrated Hongi. Their *pa*, Te Ika-ata-kite, was taken, and a blue cloth obtained from Captain Cook was carried away, besides many captives.” According to the information I received, Hongi himself was not present, though it is true he was the leader of the expedition, of which Pomare's and Te Wera's forces formed a part.

From Opotiki the Nga-Puhi force passed onward to the north-east, along the beautiful shores of the Bay of Plenty, with its rich-coloured cliffs clad with innumerable pohutukawa trees, and its fertile strip of terrace land lying between the top of the cliffs and the wooded mountains behind—a strip of very fertile country, which is at this day covered with Indian corn and *kumara* plantations belonging to the Ngai-Tai, Whanau-a-Apanui, and other tribes. At Marae-nui, some seven or eight miles eastward of Opotiki, the Nga-Puhi attacked the Whakatohea people living there, and slaughtered a good many of them. This was, I believe, the second time the Marae-nui people had suffered through Nga-Puhi's lust of man-eating.

From Marae-nui the Nga-Puhi expedition passed on to Te Kaha point, the full name of which is Te Kaha-nui-a-Tiki-rakau. Here

\* The life of Te Waharoa, p. 16.

they attacked the Whanau-a-Apanui tribe, who were living in the Toka-a-kuku and other *pas* in that neighbourhood, and though some of the local people were killed, Nga-Puhi suffered a defeat, losing one of their chiefs named Marino, who was Te Wera's nephew. In the year 1836 Te Wera took ample revenge for this loss.

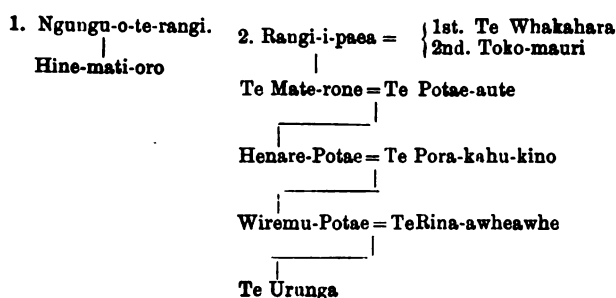
The fleet then passed on to Whanga-paraoa, a place celebrated in the Maori annals as the gathering place of the fleet that brought the immigrants from Hawaiki in about the year 1350. This was after the dispersal of the fleet by a storm at sea. Here the canoes finally separated, each one proceeding to a different part to settle. Pomare and Te Wera fell on the Whanau-a-Apanui people here and killed one of their chiefs named Te Pakipaki-rauri. Starting again they rounded Cape Runaway and then coasted along to Te Kawakawa Bay, where they landed in order to allow Pomare to carry out his intention of returning the lady, Te Rangi-i-paea, to her people, the Whanau-a-Tu-whakairi-ora, a branch of the Ngati-Porou tribe there living. She had been taken prisoner by Pomare on a former raid, together with many others of the Ngati-Porou tribe, when Te Whetu-matarau *pa* was besieged by Nga-Puhi. From information recently gathered, it is ascertained that this event occurred in all probability during the southern raid of Te Wera, Titore and Pomare in 1820-21, but when writing the account of the proceedings of that year I had not the information for fixing the date, so now added the particulars that were told me on the ground in 1899 by Te Hati-Te-Hou-ka-mau and others.

#### TE WHETU-MATA-RAU.

Te Wera's first expedition returned to the Bay of Islands in April, 1821, having been absent for sixteen months, so it would probably be in the middle of 1820 that they arrived off Te Kawakawa Bay. As the Nga-Puhi fleet approached, there was much consternation amongst the people of the place, for they had already become acquainted with the nature of the Nga-Puhi expeditions in 1818, when both Te Morenga and Hongi had passed along the coast devastating the country and killing or taking prisoner every one they came across. The people hastily provisioned their *pas*, Okau-whare-toa, immediately above the mouth of the Awa-tere River, on the east side—a *pa* of no great size, situated on a broad spur that comes down from the wooded mountains above, and also their other stronghold, Te Whetu-matarau, a much stronger fortress, on the west side of the river, and the summit of which is about 700 feet above the sea. This place is very strong by nature, being surrounded by inaccessible cliffs, excepting in one, or perhaps, two places. It is about 10 acres in extent on top, and nearly flat. Here the people had cultivations of *kumara*, &c., whilst a spring of water rises quite close to the top. Very little work

in the way of scarping and pallisading would make the place impregnable, and such Pomare found it.

Nga-Puhi first turned their attention to Okau-whare-toa *pa*, which fell to their arms, and a great slaughter followed, whilst numerous prisoners were taken. Amongst the latter was Rangi-i-paea, a woman of very high rank, who afterwards became the wife of Pomare, and went back to the north with him. She already was married to Toko-mauri, and their descendant was the well-known chief, Henare Potae: as will be seen below :—



Nga-Puhi then attempted to take Te Whetu-mata-rau, but its impregnable cliffs presented a much more formidable task than Okau-whare-toa. They tried to take the place more than once, but always failed, whilst the besieged amused themselves by rolling down stones on the beleaguers. Seeing that the *pa* was not to be taken easily, Nga-Puhi occupied themselves in eating up the enemies' stores of provisions on the Araroa Flats below the *pa*, where the present village of that name now stands. My informant, Hati, had forgotten most of the incidents of the siege, but he says his people remained cooped up in the *pa* for nine months, whilst Nga-Puhi lived on their cultivations below. It is probable that the siege did not last so long as this, but it certainly was of some months' duration.

Tiring of this inaction, and provisions becoming scarce, Pomare decided to try what strategy would effect. Nga-Puhi now made all preparations for departure; the canoes were launched and provisioned, and to the great joy of Te Aitanga-a-Tu-whakairi-ora tribe, the fleet put to sea, and gradually disappeared behind Mata-kaoa Point, some eight miles to the north-west. Here they were lost to view from the *pa*, apparently on their way back to the Bay. In the meantime, so soon as Nga-Puhi had gone, all the people of the *pa* descended to the flats below to gather in the little food left by the invaders, and soon

scattered to their ordinary homes amongst their cultivations, congratulating themselves on their escape from their savage foes.

But Pomare had other objects in view. After rounding Mata-kaoa Point the fleet anchored and remained there—some say one night, some three—and then returning to Te Kawakawa in the dark, landed just before daylight, and there falling on his unsuspecting enemies, slaughtered immense numbers of them, and took many prisoners, who were carried away to the Bay of Islands.

The *morehu*, or survivors, of Te Aitanga-a-Tu-whakairi-ora, fearing further hostile incursions of Nga-Puhi, now abandoned the Kawakawa district as it had become a most undesirable place of residence, being so open to attack by sea, and retreated to the Taitai mountains, inland of Waiapu, where they lived for some years in the fastnesses of that broken country.

On Pomare's return to the Bay in April, 1821, with his vast number of prisoners and his new wife, Rangi-i-paea, he became—as my informants say—desirous of introducing the Gospel to his late enemies and of making peace with them. Such is the Ngati-Porou story, but, judging by Pomare's subsequent adventures along the coast—at Whakatane, Te Kaha, &c.—it was not the Gospel of peace he had become enamoured with, at any rate so far as others outside the Ngati-Porou were concerned.

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#### POMARE'S PEACE WITH NGATI-POROU.

We will now return to the further continuation of Te Wera's and Pomare's adventures. It would probably be about the month of August or September, 1823, that the fleet appeared off Kawakawa, Rangi-i-paea, Pomare's captive wife, being of the party, and who, the native story says, he intended to return to her tribe, after using her as a peacemaker between his tribe and hers.

On arrival, messengers were sent off to Taitai to ask Te Aitanga-a-Tu-whakairi-ora to come down and make peace with Nga-Puhi. After a time they agreed and came—says my informant—about 4,000 in number. Arrived at, or near, Araroa, they pitched their camp not very far off from that of Nga-Puhi. Pomare now sent Rangi-i-paea and another woman to the party to arrange a meeting, the Nga-Puhi remaining in the background, but quietly advancing after their emissaries. As soon as Ngati-Porou saw how few in number Nga-Puhi were, the memory of their late defeat at the latter's hands, and thinking also the opportunity of obtaining some *utu* for their losses had come, ousted all ideas of peace. Consequently Ngati-Porou arose and made a sudden attack on the Nga-Puhi force. "But what could Maori weapons do against the guns"? said my informant. Ngati-

Porou again suffered a defeat, and then hastened off as fast as they could go to their fastnesses at Taitai.

Pomare appears now to have gone on with the rest of the Nga-Puhi fleet round the East Cape to Waiapu. Here Te Wera, with his own immediate *hapu*—Te Uri-taniwha—proceeded south to take back his prisoner, Te Whare-umu, to his tribe living at Te Mahia peninsula, whilst Pomare, Rewa, and other Nga-Puhi chiefs turned back and again landed at Te Kawakawa Bay. It appears that Pomare was still desirous of making peace with Ngati-Porou, notwithstanding the previous failure. He now selected Taotao-riri, a trusted warrior of Nga-Puhi, and sent him inland to Taitai, with his own wife, Rangi-ipaea, as emissaries to open the way. As these two drew near to the settlement, Ngati-Porou, on learning who the warrior was, decided to kill Taotao-riri. But as the fearless Nga-Puhi chief, with white plumes in his hair, armed with a musket and two cartridge-boxes, advanced boldly with his companion into the village, their animosity changed to admiration at his daring. They also had in mind that he was under the protection of their own chieftainess, Rangi-ipaea. After a time, Ngati-Porou were induced to believe in the *bona fides* of Pomare's offers of peace, and a large party accompanied Taotao-riri on his return to Te Kawakawa, where a peace was formally made between the two tribes, which had been at enmity for nearly 20 years. To cement this peace, Taotao-riri was married to a Ngati-Porou lady named Hiku-poto, and—says my informant—their grandson is now a native minister living somewhere in the neighbourhood of Mahurangi, north of Auckland.

Nga-Puhi now returned to their canoes at Te Kawakawa-mai-tawhiti,\* and then sailed for their northern homes at the Bay of Islands. With them went several of the Ngati-Porou as guests, to learn of the new religion, and see the wonders of the mission stations there. One of these Ngati-Porou people was an old chief named Uenuku; another was Taumata-a-kura, a man we shall come across again in the continuation of this narrative. It was he that introduced christianity amongst this branch of the Ngati-Porou, but not for several years to come. Uenuku and Rangi-ipaea, after the death of Pomare in 1826, returned to their home at Te Kawakawa, bringing with them several of the Nga-Puhi people to reside with them.

\*Te Kawa-kawa-mai-tawhiti—Kawakawa from Tahiti—is an interesting name. Near there is a river called Puna-ruku, identical with the name of the Tahitian River, Puna-ru'u, on the west side of the latter island, and in the district where dwells Te Teva clan. I have already indicated in "Hawaiki" that it is probable the migration of 1850 came from that part of Tahiti to New Zealand. These names are a confirmation of that indication.

The exact date of Pomare's return to the Bay cannot be fixed, but from other circumstances it is probable that it was January or February, 1824. The expedition, described above, was the last made by Nga-Puhi from the Bay against the Ngati-Porou of the East Cape. Before this there had been several, for the Ngati-Porou country had been for many years a kind of man-hunting ground of theirs, during which Nga-Puhi inflicted terrible losses on these tribes, in retaliation for their killing a girl of Nga-Puhi, left near the East Cape by the brig "Venus." in 1806.



## TRIANGULAR TEETH AMONGST MAORIS.

(BY THE LATE F. E. CLARKE.)

I must confess that my ignorance of the rarity of "triangular" teeth in the Maori, allowed me at the time I first saw them to pass over what seems to have been an ethnological curiosity worth further inquiry. But this was caused by an ingrained idea that such form of teeth was not unusual in the Maoris employed in the old "South Seamen" as harpooners, &c. If my memory is correct, such is referred to in "Typee" or "Omoo," and certainly in "Moley Dick," and has been mentioned to me by old whalers (Peter Oldham and Aleck Beadon) years ago. Besides, a certain amount of familiarity with "triangular teeth" in the Kroomen and casual African coalers in the Cape de Verdes (in the middle fifties, when a child there) caused no astonishment at the sight, when my son, who was with me at Kawhia, directed my attention thereto.

My acquaintance with the matter I will now detail:—

In the early part of 1895, taking advantage of a general holiday and an excursion trip thereto, my son, Norman. (*ætat* then thirteen and a half years) and I placed our cruising Rob Roy canoe on the Gairloch, bound for Kawhia Harbour, with the intention of having a thorough exploration of all the nooks and crannies about the harbour and streams running thereinto. Taking the canoe was a lucky incident in this case, as there is no better introduction to the heart of a civilised or natural savage at a waterside than a type of small boat within their comprehension, but not beyond their knowledge—and so it proved in our case. We were almost *fété* by the natives we met, and it was an opportunity, if I had been better acquainted with their folk-lore than I was, to have procured plenty of valuable information. Undoubtedly, our boat obtained us much better treatment than was accorded others who were there at the same time, and enabled me to partially dip into subject matter and sites, which I am certain further investigation would have led to many interesting discoveries. It led to the seeing the first of the old Maoris thus:—We were proceeding down the inward shore of the harbour, towards the Wai-hara-keke, when we sighted a large



canoe labouring along in the then heavy wind and rough "jobble." They came towards us to have a look at the strange craft, and we had to give them an exhibition in the way of paddling rings round them, &c. We were then going on our journey, but this they would not permit. We must go along with them; go ashore and get some pears, and the canoe had to be shown to some one. This I could not fully understand at the time. After the small crowd ashore had seen the boat, and all its fittings had been explained to them, we wanted to go away, but we were again prevented. "Not yet," was cried. So I stopped, and whilst explaining "watertight bulkhead fittings" to another, my leg was slyly pinched by my son, and I then looked up to see No. 1 of the three-pointed toothed individuals—a very old, middle-sized, but evidently, originally, thick-set Maori, heavily tattooed over the face and other parts of the body, which were allowed to be visible, and who had evidently rigged himself up in his best cloak, necklace and adornments for the occasion. He, of course, did not know a single word of English, and my Maori is very attenuated, so that the whole explanations had to be gone through again in pigeon Maori and sign language. He undoubtedly had three-cornered teeth—"shark teeth" I have always been accustomed to call them—but whether filed or punched, I do not know, though I had the opportunity of looking into his mouth at a distance of, at times, not more than a foot. If I had known the rarity of such an occurrence I should undoubtedly have assured myself more. I understood, I think, from him, that his name was "Kona," and that he, as with most of the very numerous Maoris round the harbour then, were down for the sake of drying the *makawhiti* and *kanas* fish, and giving their *wahines* a good feed of patiki.

No. 2 occurrence was as follows:—I was camped then just a little way in the mouth of Rakau-nui Stream, having got permission to fix the tent close to the semi-natural, semi-artificial caves—a very convenient place, as being formerly *tapu*; there were no natives there after night-fall. In giving me permission to camp there (in any cases where I have had to deal with aborigines, either in Australia or here, I am always particular to ask if there is any likelihood of interference with vested rights before doing anything, even if I know it can be done *vi et armis*, or in a milder way, without permission), the natives said, "You camp there, if you like, but at night the 'taipo' is always about." After becoming acquainted with the men, one of them told me the following reason why they did not care about stopping at these caves. Of course, with my limited knowledge of Maori, and the reciter's limited knowledge of English, some discrepancy may have arisen in the tale, but I understood it as follows:—His grandfather lived at the caves when Te Rauparaha was living in the district, and

he came down and surprised them in the cave. There was an escape outlet provided (opening about a chain or so away round the corner, allowing anyone to drop out on to the rocks, six or seven feet, at low water, or into the water when tide is high) through which the residents of the caves were endeavouring to escape. The favourite wife of the grandfather, who was *enceinte*, was leading. From her circumstances and the passage being small, she stuck, and force being applied to drive her through, resulted in matters being made worse; therefore, they had to cut her open, and then pull her back, as Te Rauparaha's men were killing behind, and so the remains were passed backwards, allowing the others to get out. As an indignity, Te Rauparaha's men eat what was left of the favourite wife and Cæsarianly operated-on infant. Since then, my narrator told me, the caves had been abandoned as dwelling places of the Maori, and were originally *tapu*. My countenance exhibited, I expect, an expression of incredulity, because my narrator said, "My father is alive, my grandfather is alive—would you like to see them?" I said that I would; so he said he would bring them to me in a couple of days. This he did. The father was a hale, stout man; the grandfather very wizened up and heavily tattooed. As a pet, he had with him a very young, long, red-haired pig. I could not understand a word he had to say, and his father and grandson had evidently great difficulty at times to understand him. But the tale was gone over again with due assenting words and gestures. This old fellow's teeth were also "*shark-shaped*." He also took the greatest interest in the canoe and "fixins," mosquito-proof tent, &c., and he evidently had with me his first drink of coffee. Whilst he was at my camp a party came up the river in a boat from the settlement at Powini, amongst them two fat men, one inordinately so. As it was a splendid sandy beach in front of my camp and high water at the time, they pulled in to see how I was getting on (one of them being an excursionist), and to have a bathe.

When the very fat man was gambolling in the water and displaying his sedential rotundity, I jogged the grandfather quietly in the ribs, smacked my lips and rubbed a similar portion of my person to that which our fat friend was so lavishly displaying. The flash of amused and gratified light which lit up "our grandfather's" eyes and face was amusing. The grandson's name was Taki-ari Te-kou, and he was then living at Motu-karaka.

The third individual was a very old man—I understood one of the original chiefs—then stopping at the Maketu *kainga*. He was a very light-coloured Maori, and had a magnificent sample of the high-dome shaped head. He was pretty well tattooed from head to foot—as his only garment, a calico sheet, gave us many opportunities of observing—as he used to come over and sit on his "hunkers" along-

side me whenever I came on shore. We would mutually admire and try to understand one another, and with him also I noted there was a difficulty in talking between him and the present Maoris. He had the shark teeth, with very thin lips, and a much thinner nose than either of the other two old fellows. He, I believe, died very shortly after I was up—at least I think it must have been his death I saw recorded in an Auckland paper in Kawhia news—as it said the guns were fired all round the harbour to note the intelligence, which was expected. His heart was very weak when I was there, because he went down twice like a log when we were near him, but he refused all assistance when he came to, waving the surrounding people away in a grand manner.

Mr. Morpeth told me he saw one of the “shark-toothed” when he was up at Kawhia about a year ago. Also Mr. Holdsworth and a friend with him “unearthed” another individual, I believe, on the last excursion a few months ago. I have looked forward since my trip to another one there. I promised the Maoris to go up the next year at the same time, because they were going to show me several things no other white man (so my guardian angel Ra-tohi told me) had ever seen, but unfortunately in the following May I had another attack of la grippe, the sequelæ of which put a final touch on my heart, and I am afraid has doomed me to a very inactive and exertionless life for the future.

I am certain from what I saw of the remains of stone fixings on some of the caves in the hill tops about the Harbour, much interesting ceremonial information is to be gathered by a Maori expert from some of the very old fellows left—that is, if the right way is taken to obtain it. Of course my conjectures may be wrong, but that is my impression.

[We shall be very glad if any other of our members can support the late Mr. F. E. Clarke's observations. We have never seen anything of the kind amongst the Maoris ourselves. Mr. Clarke was well known as a scientific observer, and it is not likely he would be mistaken.—EDITORS.]



## TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held in Wellington, on the 9th July, 1900.

A resolution was passed that Mr. N. J. Tone should be Acting Treasurer, and Members of the Society be requested to send subscriptions to him.

The following new members were elected :—

- 309 Rev. A. Macintosh, Honolulu
- 310 J. P. Cooke, care of Alexander & Baldwin, Honolulu
- 311 W. Hoare, H.B.M.'s Consul, Honolulu
- 312 James Coates, Inspector National Bank, Wellington
- 313 F. Y. Lethbridge, M.H.R., Feilding, N.Z.

The announcement of the deaths of Dr. Hyde and of the Hon. A. Wide-man was received with regret.

The following books, pamphlets, &c., were received :

- 992 *Revue de l'École d'Anthropologie, Paris.* 15th April, 1900
- 993 *La Géographie (Bulletin de la Société de Paris).* 15th April, 1900.
- 994 *Journal of Royal Colonial Institute.* May, 1900
- 995       "       "       "       June, 1900
- 996 *Journal Buddhist Text Society.* Calcutta. Vol. vii, part i.
- 997 *Bulletin de la Société d'Anthropologie de Paris.* 1899. Fasc. 3
- 998 *Records of the Australian Museum, Sydney.* Vol. iii, No. 7
- 999 *The Geographical Journal, London.* January, 1900
- 1000       "       "       "       April, 1900
- 1001 *Transactions Wisconsin Academy.* Vol. xi.
- 1002 *Atoll of Funifuti.* Australian Museum. Part x.
- 1003 *Archivis per l'Antropologia.* Italy. Vol. xxix, Fasc. 2
- 1004 *Der Orient und Europa* (Oscar Montelius). Heft. i.
- 1005 *Science of Man.* Sydney. May 21, 1900.
- 1005-08 *Na Mata, Fiji.* April, May, June, July, 1900
- 1009-14 *Arch. and Ethn. Papers Peabody Museum.* Vol. i, parts i to vi.
- 1015-17 *O le Sulu Samoa.* March, May, July, 1900
- 1018-24 *Annales de la Fac. des Sciences de Marseille.* Tome x, 7 parts

## NOTICE TO MEMBERS.

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The arrangements made by the Council for conducting the business of the Society, pending the next annual meeting are as follows :—

That Mr. N. J. Tone, will act as Treasurer in conjunction with Mr. Tregear. All communications connected with money matters should be addressed to him, Box 218, Post Office, Wellington, or office of the School Commissioners, South British Buildings, Lambton Quay, Wellington.

That Mr. S. Percy Smith will conduct the JOURNAL, and with Mr. Tregear act as joint Hon. Secretaries. All communications other than connected with finance should be sent to Mr. Smith at Post Office, New Plymouth.









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## POLYNESIAN SOCIETY.

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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Government Buildings, Wellington, New Zealand.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i, ii, and iii are out of print.



## FOLK-SONGS AND MYTHS FROM SAMOA.

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BY J. FRASER, LL.D.

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### “O LE TALA IA FITI-AU-MUA”—A TALA.

#### *The Story about Fiti-au-mua.*

[THE following Samoan tradition was collected by the Rev. Thos. Powell from Tofo, in March, 1871, and, like the others already published in this JOURNAL, was translated by the Rev. Geo. Pratt and Dr. Fraser.—EDITORS.]

INTRODUCTION.—The incidents of this story again, are valuable because of the view they open up to us of Polynesian customs. A husband and wife, here called Veu and Veu, rent some land from Mata'afa, of Fitiuta, a place in the Manu'a group, Eastern Samoa, and their tenure is the first fruits of the land. This form of holding is exceedingly ancient and appears to have existed everywhere; many of the land usages in Britain are founded upon it, and show themselves to this hour in curious ways. One of the chief crops in Samoa and the rest of Polynesia is the *taro*, the *arum esculentum* of the botanist, and Veu on his farm cultivated a variety of it, of which the native name is “ape,” probably the *ape-gatala*, a kind of *arum costatum* (*ta'amū*). The farmer had destined one specially good specimen of this growing in his field as a tribute-offering to the landlord, but his wife, in the unreasonable longings of pregnancy, insisted on having it; and she got it, and ate it. Now, to appropriate to one's own use whatever ought to go to the over lord is a direct insult to him and an open renunciation of allegiance, as we saw it all displayed in the myth about Na-Fanua; so Mata'afa rose in anger and expelled them from the land. Our text says “they went off in anger,” which means that the chief's anger was directed against them, not that they were angry themselves; for why should they be?

2. Now, considerably to the south of Samoa is the island Niuē, the Savage Island of Cook, of which at that time an unmarried lady was the chief. This statement proves to us that there was nothing like a Salic law in these islands, and probably not in Polynesia either, to exclude females from ruling; a chief might be either a man or a woman, only that the exigencies of frequent tribal wars rendered the leadership of a man more desirable. One of her tribesmen, Sa'umani, was preparing to make an offering to this lady-chief and for that purpose went down to the sea to catch some fish as a *fono* to her. He was managing the hand-

net among the waves while his companion drove the fish into it. Now, just at that time our exiles, Veu and Veu, were coming that way, swimming in the sea. Veu, the wife, gave birth to a boy, but was unable "to take him up," that is to secure the child in her arms, and so he drifted away and was carried into the net of Sa'umani. Seeing it to be a male child, he cast it out of the net, but it was swept in again. His companion then said, "What is that thing you seek for?" In other words: What is the use of seeking anything else, this thing will do, as an offering; take it to the lady that she may eat it as cold food (*fono*) with her *kata*. And in this incident we have proof again that cannibalism was well-known of old in Samoa. So he presented the child to the lady. By this time Veu and Veu had got ashore, and, coming into the presence of the lady chief, they entreated her to spare the child and let them rear it as her son and name it Fiti-au-mua. To this she assented, and so the child was committed to the care of a Niuean foster-mother. Now, boy nature seems to be the same in Polynesia as in schools in England, for the boy's comrades "cast up to him" the current tales about his parents and his own birth. So he resolved to fight them, and for that purpose he made two clubs of a very hard wood and began practising with them, intending ultimately to return to Samoa and take revenge on Mata'afa for the fancied wrongs of his parents. This again is a touch of boyish unreason, for the calamities which had come upon his mother had been the result of her own wrong-doing. But Providence shows itself an impartial guide of human affairs, for when Veu and Veu went back to Samoa and their son began to fight for them against Mata'afa all his efforts were unsuccessful; and he was defeated everywhere and at last obliged to jump into the sea and go to Fiji. Here also, as in the experience of Na-Fanua, his fighting propensities were too strong for him and he made war on Fiji and conquered it; then on Tonga, and conquered it; then he came back to Samoa and tried his fortune again, but the giant Le-Fanonga (*q. v.*) was brought in to oppose him, and Fiti-au-mua was overcome and slain. His foster-brother Lau-foli came from Niue in search of him and conquered Manu'a, Tutuila, Upolu, and afterwards returned to his own island. This last incident is certainly a traditional record of some great conquest of the Samoan islands by a war-party coming from some of the southern islands.\*

3. In the *Solo* which follows, the story of Fiti-au-mua is told again, but with a great deal of poetical embellishment. The first four lines of the *Solo* seem to me to be conceived in the true spirit of poetry. The rest of it does not require any special comment.

#### XXIV.

##### SAMOAN TEXT OF THE FITI-AU-MUA MYTH.

##### *Le Solo.*

- 1 Afafi mai o po vale,  
Ma loimata e ma'uluvale;  
'Emo le uila, pā le patasi;  
To'asā taatu le lagi:
- 5 Le taua na māfua i le 'ape  
I le tama a Veu na 'ai afua a'i,  
A fau le va'a, fau tutu,  
Logologo mai Sefai-feaū,

\* Cf: This JOURNAL, vol. viii, p. 6 *et seq* and vol. viii, p. 231.—Ed.

- 'Ua ta le 'ape o le fanuā,  
 10 'Ua ta le 'ape na solomua,  
 I le tama a Veu na 'ai afua,  
 A tupu ai na taua,  
 Na to'asā ai o Tufu-le-Mata-afa,  
 Na fa'ateva ai o Veu ma Veu,  
 15 Si'i ai la lā 'āusaga  
 Tāunu'u i Fanga-fetae-na'i\*  
 I le nu'u† a Sa'umani-ali'i ma Sa'umani-tamaitai  
 Na 'a'e ai la lā teva i la lā tama,  
 I le ausage tali i manāva  
 20 Tofi ai ānā la'au e lua  
 Fa'atausāpai i lima e lua  
 I asiasiga o ona fanua ;  
 I le moliga a ona mātua ;  
 I Aga'e ma le Matā-saua,  
 25 Ma malae na tupu ai taua  
 Na tupu taua i Fiti-uta,  
 Na ofo faiga fa'aaleale ;  
 Tulia sisifo, tulia sasa'e ;  
 Tuleia Fiti-au-mua  
 30 Pau le la'au agavale  
 'A'e 'u'umau le tasi ;  
 Tumaui lana tama-tane,  
 Tama a Sa-le-Āmāli'e  
 Na tupu i fea si au faiva ?  
 35 Ina le pine, ina ola lise  
 Vala'auina e Tui-talau  
 " Fiti-au-mua, ta fa'amau  
 Si au faiva finafinau 'ava'avau ;  
 " Na tupu i fea si ou faiva, se faiva āu ?"  
 40 Talitali ifo i si o tā nu'u,  
 Ma si o tā faiva si nā na mau.  
 O le ā 'ou alu, 'ou te folau,  
 O te le malie lava e tau.  
 Na 'ou tofugia Au-muli,  
 45 Ua ea i Fiti ma le la'au";  
 Talu ai Fiti na ututau,  
 Apoapo ai Sa-fulu-sau,  
 Ututau ai Toga mamao,  
 Apoapo ai Samoa  
 50 E ututau le nu'u atoa.

\* Or thus : Mulivai-fetae-na'i, i le nu'u o Sinasinā-le Fe'e.

† Niue Island.

- Lauli'i o i ai le 'eliga  
 E le se 'eliga o se lua'i taua  
 'O lo'u lamataga o Fiti-au-mua ;  
 Fitu-au-mua, 'o lo'u lamataga ;  
 55 Ia mamao, e le se lua'i taua lava ;  
 Faiva a Lau-tala, e tupu i tama ;  
 Ia 'ausa'i manu, 'ausa'i mala  
 Ia fa'atūātūā lava  
 Ai ia Veu ma lana tama  
 60 Na tuuta i Savai'i ma le Mulifanua o A'ana  
 Fa'avā fua Onela'a  
 Lauli'i e tala i lona ana  
 Na tupu taua i Le Folasa  
 Na ofo faiga i Malae-'ava ;  
 65 Fa'avā Valua ma Tiapa  
 Na tupu taua i Fiti-uta,  
 Na tau le taua i Pu'apu'a,  
 I Aga'e-tai ma Aga'e-uta ;  
 Tama a Veu e le fagu na.  
 70 Tōfa, sei tali māfuta  
 Mona faiva e le'i uma,  
 Na tau le taua i Mulivai,  
 Tula'i ai Le Fanoga e,  
 Fa'aa'e taua i Matautu  
 75 Au mai taua, inā tu'u,  
 Ua le iloa Fiti-au-mua,  
 Ua le tae mai i se nu'u,  
 Talu ai faiva ona tutupu. O !

#### LE TALA IA FITI-AU-MUA.

'O Veu ma Veu o fanau ia a Sā-le-Āmāliē : 'O le ulua'iga 'ia na 'aifanua ia Tufu-le-Mata-afa i Fiti-uta.

Na to Veu fafine, 'ua mana'o le 'ape ; a 'o le ape na sa ma fa'apolopolo ma Tufu-le-Mata-afa le ali'i na lā nonofo ai. A 'ua 'ai afua le 'ape e Veu. 'O fau le va'a mo Tufu-le-Mata-afa e ia ona po.

Ona ta'u ane lea e le tagata sa Tufu-le-Mata-afa ia te ia 'ua 'aina le 'ape. Ona ita lea le ali'i ; tuli ai Veu ma Veu. Ona la teva lea, 'ua tago le 'ausaga a'au i le sami a e 'a'e i Faga-fetae-na'i.

'O le nu'u na mau ai o Sa'umani-ali'i ma Sa'umani-tamaitai, sa i ai Sinasinā-le-Fe'e le ali'i o lea nu'u ('o te tamaitai, e lē a se tane). Na la faitāulaga i ai ia Sinasinā-le-Fe'e. Na o i tai Sa'umani ma se isi Sa'umani e toalua e fai fono i le 'ava a lo latou ali'i 'o Sinasinā-le-Fe'e. 'Ua 'ave le sāe'e e sāe'e ai ; 'ua tali le 'upega e le tasi a e tuli ia e le tasi.

Na fanau Veu i tuagalu a e tia'i le tama i le sami, e le'i ava'e ; 'ua tafea i ai le tama. 'Ua va'ai ifo ; o le tagata ! 'Ua sāsā'a, toe tali le 'upega, toe tafea i ai le tagata ; 'ua fai atu, " 'Ua toe maua le tagata ! " Fai atu le isi, " Au mau ia lena ; se a se mea e saili ? 'Ave ia lena ma tāulaga e fono ai le 'ava." 'Ua 'ave ia Sa'umani-tamaitai, ua fa'aali i ai a e fa'apea fo'i a ia, 'ave ia mātaulaga ia Sinasinā-le-Fe'e ; ua 'ave ai, a e va'ai i ai o Veu ma Veu o la lā tama, 'ua fai atu ia Sinasinā-le-Fe'e, " Aua le maumau le tagata, a e se'i matausia lau tama, se'i ma fāgā. Au mai lou alo inā igoa ia Fiti-au-mua." Ona lā tausī lea a e leoleoina ma fa'atinā i ai e le tasi tagata o Sinasinā-le-Fe'e. 'O le lo'o-matua 'ua na tausīa Fiti-au-mua, a 'o lona lava tama na igoa ia Laufoli, o le Niuē moni lea, o le toa fo'i 'o ia. 'Ua tupu le tama 'ua eva ma isi tama, a e faifaia 'o ia, 'ua fa'apea ane, 'o le tama Samoa na fa'atevaina ona matua, 'ua ia fesili ai i ona matua pe moni. A e ta'u ia te ia e Veu ma Veu, na fa'atevaina laua, na tulia ai lo lā fanua, 'ua 'a'au, fanau ai 'o ia i le sami. Ona ita ai lea 'o ia, 'ua fa'amoe: moe e alu e tau. Ona ta lea ana la'au e lua, ta'itasi i lima, (o uatogi na ta i le toa), ona sau lea i fale ; fa'aāgāgā ta laua tinā, le lo'o-matua sa na leoleo 'o ia, ua afi. 'Ua faia tu lona tinā o Veu, " Se ā le mea ua e fasi ai lou tinā ? " 'Ua tali ai, " A, sei iloga e ola i fale le la'au a Fiti-au-mua e maua ai manu."

Ona o lea ma ona mātua e asiasi i lo latou fanua ; tau loa le taua. (O le mua'i taua lea Tau le taua, fetuliai, tulia sisifo [sa Tufu-le-Mata-afa] tulia sasa'e [sa Fiti-au-mua lea] tuleia, pā'ū le la'au i le lima tauagavale a e mau pea le la'au i le lima taumatau. Na va laaunia e le tasi ali'i na la toalua ma ia o Tui-talau. 'Ua fai i ai la fa'amau, &c.)

Ona tofu lea i le avaava o Au-muli, alu pea i lalo i le sami, a e fa'aloa ea i Fiti. Tau loa ma Fiti ; faiaina Fiti ; alu i Toga, tau loa ma Toga, faiaina Toga, sau i Samoa, tuntu i le Mulifanua i A'ana ; alu i Savai'i ; tau le taua i Pu'apu'a ; tau fai le taua i Matautu 'ua fesoasoani Le Fanoga, ua fasia ai Fiti-au-mua, 'ua tu'u ai le taua.—  
*From Tofo, March 1871.*

#### FITI-AU-MUA.—A SOLO.

- 1 The evening of the nights of distress is come ;  
Unavailing tears are dropping down ;  
The lightning flashes ; a single clap of thunder bursts forth ;  
Angrily the heaven stamps his foot.
- 2 The wars arose from [the eating of] the " *apē*,"  
Because of the longings of Veu, when she was first with child,  
When you are building the canoe, you build it standing up ;  
O Sefaifeaū, carry a report [to your master] ,

- That they have cut the "apé" that had grown large,—  
 10 They have cut the "apé" that had grown large,—  
 For the child of Veu, when she was longing.  
 From it grew these wars ;  
 Tufu-le-Mata'afa was angry on that account.  
 Veu and Veu both went off in anger ;  
 15 They took to swimming ;  
 They reached Fanga-fetae-na'i,  
 In the land of Sa'umani-ali'i and Sa'umani-tamaitai ;  
 The pair went ashore on the beach there, running away in anger  
 on account of their boy ;  
 They were desolate and alone, waiting for the birth of the child ;  
 20 He cut out his two clubs ;  
 He carried one in each hand at the same time,  
 When visiting his own land,  
 In taking his parents home,—  
 To Anga'e and Mata-saua  
 25 And the *malae* from which the wars sprung.  
 War arose in Fitiuta,  
 For they thoughtlessly shouted before the fight.  
 They were driven to the west, driven to the east ;  
 Fiti-au-mua was [hard] pushed ;  
 30 The left-hand club fell,  
 But he held tight the other.  
 Her son stood firm,—  
 The boy of Sā-le-Āmāli'e,  
 Whence did [this] your occupation grow ?  
 35 You are young ; you have grown quickly.  
 Tui-talau [your companion chief] calls to you ;  
 " Fiti-au-mua, fight on, make a stand ;  
 Your [present] business is to strive on perseveringly."  
 " Whence did this business come, this good business of yours ?"  
 40 " I got it in my own lands, [he answers] ;  
 That is the occupation which I obtained.  
 Now I am going ; I will voyage ;  
 I am not satiated with fighting ;  
 I will dive down [in the sea] at Au-muli,  
 45 And came up in Fiji with the club."  
 Since then Fiji has been continually at war.  
 Stir up Sa-fulu-sau.\*  
 Tonga further off continually fights  
 Stir up Samoa ;

\* Sa-fulu-sau = Ha-hulu-hau, a cluster of small islands in the Tonga Group.—Ed.

- 50 The whole group continually fights.  
 Lauli'i is where a trench is dug.  
 It is not the digging of a war-hole ; (or the stirring up of strife)  
 It is my lying in wait for Fiti-au-mua  
 Fiti-au-mua, it is my lying in wait ;  
 55 Keep far off from it ; it is not a war-hole.  
 The business of my story arose from the boy.  
 Let them swim off with prosperity or swim off with adversity  
 Prepare very leisurely  
 For [the coming of] Veu and her son ;  
 60 They got ashore in Savai'i and at Muli-fanua of A'ana ;  
 Onela'a contends in vain ;  
 Lauli'i tells it in his cave ;  
 Wars grew up at Le-Folasa ;  
 There was a shout of battle at Malae-ava ;  
 65 Valūa and Tiāpa contend ;  
 Wars grew up in Fiti-uta ;  
 There was fighting in Pu'a-pu'a ;  
 At Anga'e-on-sea and Anga'e-inland ;  
 Don't rouse up the boy of Veu.  
 70 Tōfa, rise up, awake ;  
 For the work he has to do is not yet completed.  
 A battle was fought at Muli-vai.  
 " Stand up to it, Le Fanonga ;  
 Let the war go up to Mata-utu ;  
 75 [There] bring the wars to a close."  
 Fiti-au-mua is [now] unknown ;  
 He does not come to any land,  
 Because [since his death] the business of fighting has spread. O !

---

#### THE TALA.

Veu and Veu, these are the children of Sā-le-Āmāli'e. This is the couple that rented some land from Tufu-le-Mata'afa in Fiti-uta. She was pregnant and longed for the "apé" [to eat]. But that was the "apé" that was to go as first-fruits to Tufu-le-Mata'afa, the chief under whom they lived. Still Veu longed for the "apé." A canoe was building for Tufu-le-Mata'afa at that time.

Then some person of Tufu-le-Mata'afa's family told him that the "apé" was eaten. Then the chief was angry, and drove away Veu and Veu. Then they went off in anger ; they took hold of a swimming board and swam in the sea ; and they went ashore at Fanga-fetae-na'i. [Now it happened that] Sinasinā-le-Fe'e was chief of that land (she was a lady and had no husband), and in the land dwelt



Sa'umani-ali'i and Sa'umani-tamaitai. These two were about to make an offering to Sinasinā-le-Fe'e. So Sa'umani and the other Sa'umani went down to the sea, the two of them, to procure cold food for the *kava* of their lady-chief. They took a hand-net to fish with; the one stayed by the net while the other drove the fish into it.

Now Veu had brought forth on the back of the wave, but she threw the boy into the sea; he was not taken up, and the boy was carried away by the current [into the net]. The fisher then looked down; something human was there; he poured it out again; again the net was used; again a human being was washed into it; he said again, "A man is caught." The other said, "Bring it; what thing is it you seek for? take it as an offering—as cold food for the *kava*." It was brought to Sa'umani-tamaitai and was shown to her. She said, "Take it as an offering to Sinasinā-le-Fe'e." So he took it. Veu and Veu looked at it; it was their child. Then they said to Sinasinā-le-Fe'e, "Don't waste the boy [by eating him]; let us two take care of him as thy son; let us rear him as a pet; let us call him thy son, Fiti-au-mua.

Then these two took care of him, and watched over him by means of one person who acted as a mother to him. It was an old woman who took care of Fiti-au-mua, but her own boy was called Lau-foli; he was a true Niuē-an; he was a warrior. The boy grew up; he walked about with the other boys, but they cast up things to him; they said he was a Samoan boy whose father and mother were driven away in anger. He asked his parents if it was true. Veu and Veu told him that they were driven away in anger, they were driven away from their land, that they swam, and he was born in the sea. Then he was angry and prepared to fight. Then he made for himself two clubs, one for each hand; the clubs were cut from the *toa* tree; then he came into the house, brandishing his weapons; while practising, he struck his foster-mother, the old woman who took care of him; she died. Veu, his mother, said, "What is the reason that you have killed your mother?" He replied, "If only the club of Fiti-au-mua should revive at home, we shall have prosperity."

Then his parents went away to visit their own land; and a battle was fought at once; that was the first fight. The battle was fought; the people of Tufu-le-Mata'afa drove them to an fro; they were driven to the east, to the west; Fiti-au-mua was chased and pushed down; the club in his left hand fell, but the club in his right hand remained firm. Then he dived down into the small opening in the reef of Aumuli; he went down below in the sea, but he rose up first in Fiji. He fought at once with Fiji; Fiji was overcome; then to Tonga; fought with Tonga; Tonga was overcome. He came to Samoa [again]; he went up inland at the west end of A'ana. He

went to Savai'i; fought a battle at Pu'apu'a; continued to fight at Mata-utu, where Le-Fanonga gave assistance [against him]; Fiti-au-mua was slain and the wars were at an end.

Tau-foli, wondering why Fiti-au-mua did not return, came in search of him; fought with Manu'a; Manu'a was overcome; went to Tutuila; Tutuila was overcome; came to Upolu; Upolu was overcome. Then he arrived at Savai'i; [after that] he went back to Niue and was not seen again in Samoa.

## NOTES TO FITI-AU-MUA.

## THE SOLO.

1.—*The evening, &c.*; this means that the whole of this song is a tale of war-making, distress and disaster, causing much shedding of tears; the heavens themselves are angry.

3.—*A single clap*; as a prelude to the storm, about to burst forth.

8.—*Se-fai-feai*; Tufu-le-Mata-afa of Fitiuta's servant here (see Tala, par. 2) who is building the canoe observes what is done and reports.

14.—*Went off in anger*; that is, were expelled.

19.—*Desolate*; i.e., having no relations. *Waiting, &c.*; *tali i manava*; to depend for family connections on the fruit of the womb, yet unborn.

20.—*He cut out*; that is, the child is now grown to a man, and attempts to restore his parents to their home (line 23).

24.—*Anga'e and Mata-saua* are both in Manu'a.

27.—*Shouted*; they shouted in anticipation of victory; but one must not halloo before he is out of the wood.

33.—*Sa-le-ā mālie*; his grandmother.

34.—*Occupation; business*; "*faiga*"; his business was now war.

36.—*Tui-tatau*, a chief of Fiti-uta.

51.—*Lauli'i* is the boundary line between the districts of Atua and Tuamasaga in the island of Upolu.

*A trench*; to stop the further progress of the war; the Samoans do this.

52.—*Not a war hole*; that is, there is no intention to fight a battle; there is only a trench to arrest the tide of war.

59.—*Swim off*; their coming to land brings either prosperity to them or adversity; the issue is not yet known; "*'ausai*," to swim with an article for the purpose of conveying it.

60.—*Muli-fanua*; "the end of the land," the western end.

63.—*Le-Folasa*; "the prophet" of Fiti-uta.

64.—*Malae-'ava*; see the kava "Solos."

65.—*Valua and Tiapa* came from Manu'a and peopled Savai'i.

67.—*Pu'a-pu'a*, on Savai'i.

69.—*Waken*, that is, "stir up, provoke"; let sleeping dogs lie.

70.—*Rose up*; "*māfuta*," to rise up as pigeon, &c.

71.—*The work he has to do*; *faiva*, "occupation."

72.—*Muli-vai*, "the mouth of the river." Here his career of desolation and strife is finally stopped by the giant Le-Fanonga.

78.—*Spread or grown*; this line seems to mean that wars are now quite common, and Fiti-au-mua does not require therefore to intervene personally to create them.

## THE TALA.

*Tenants* ; that is, gave first fruits as rent.

"*Ape*;" a *colocasia* ; the fruit, which grows on the ground, is used for "taro," but is much inferior to it ; being acrid and too large.

*Fiti-uta* ; in the island Ta'u of Manu'a.

*At that time* ; lit., "po," night.

*Sinasinā-le-Fe'e* ; "le fe'e" is the "octopus," and Sina is a common woman's name.

*Sa'umani, &c.*; *ali'i* is a "chief" ; *tamaitai* is a "lady."

*To make an offering* ; fai taulaga i 'ai ia Sina ; the word "taulaga" denotes a sacred offering and shows Sina's rank as a goddess ; for *le-Fe'e* is a prince of Hades.

*Cold food* : "tono," which is eaten with the "kava" drink ; the kava is drunk first while the food is getting ready.

*Hand net* ; "sae'e," to fish with the hand-net.

*Veu brought forth, &c.*; 'na fanau Veu i tuāgalu ae tia'i tama i le sami, e lei ava'e.

*Human being* ; man ; "tagata."

*Waste* ; mauman, "to waste, to lose."

*As a pet* ; fāgā. The Samoans take great care of pet animals, such as birds, and address them fondly in the most extravagant and honorific language.

*Niuē-an* ; a woman of Niuē, an island about 200 miles south of Samoa.

*They cast up* ; a picture of boy-life ; for he was a foreigner.

*Clubs* ; of "toa," a very hard wood ; *casuarina equisetifolia*.

*If only, &c.*; this seems to mean, that if he could acquire full command of his weapons by practising at home, he would be able to redress all their wrongs.

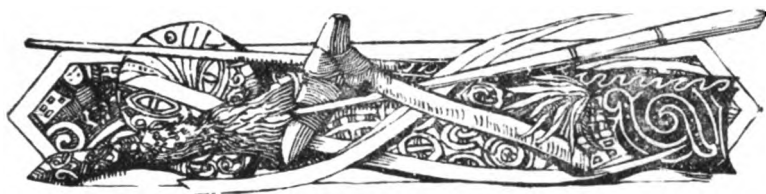
*First fight* ; his first attempt is unsuccessful.

*Opening in the reef* ; avaava.

*Rose up* ; this is a dive and swim of at least 500 miles.

*Gave assistance* ; that is, against him.

*Laufoli*, his foster-brother is everywhere successful, while Fiti-au-mua had brought war everywhere and disaster to himself. Fiti-au-mua means "Fiji-that-goes-ahead" ; if written -auman, the word means "a sojourner," "a stranger."



## NGA MAHI A TE WERA, ME NGA-PUHI HOKI KI TE TAI-RAWHITI.

(*Te roanga.*)

NA TAKAANUI TARAKAWA I TUHITUHI.

HE WAIATA.

**M**O Te Pae-rikiriki; he tangi na ona iwi; teteahi wahi anake.  
Na Ngati-Kahu-ngunu tenei waiata mo te matenga o Te  
Pae-rikiriki i a Te Ipututu-Tarakawa i Heretaunga (Tirohia  
te wharangi, 52).

Naku te whakarehu i te pō nei,  
Ko Te Pae-rikiriki,  
I whakamaua koe,  
Ki te ahi o tawhiti.

HE KAI-ORAORA.

Na Ngati-Takihiku—hapu o Ngati-Raukawa—mo te matenga o  
Heriheri, o Tama-haere ma, i Te Roto-a-Tara (Tirohia te  
wharangi 54). Na Te Wai-ngongo,

Noho mai ra e Te Hihiko,  
Te whare o te kino  
Kia ope au i nga roro  
Nohou, E Te Maanga  
E Tara-patiki a ha!  
Ko Tarakawa ki roto  
Ki nga huinga o aku kuha  
E tuohu kino nei.

HE KAI-ORAORA.

Na Tamaku; he tangi te timatanga; ko te mutunga he Kai-oraora  
mo te matenga o Hikareia i te horonga o Te Tumu pa. Na Te  
Ipu-tutu-Tarakawa i patu ki Te Houhou, i Wairakei (Tirohia te  
Wharangi 70).

Taku waka whakarei, ko Hikareia  
Tena ka paea, ki roto o Te Houhou.  
Ma te ika warehou—ma Tarakawa

E kai a Heru me te Riu-waka a,  
 Me Koroiti tana *parai-pani*,  
 Ki te *koihua* a i.

Mo Hikareia ano tenei tangi :—

Kokihi waewae i rangona e au,  
 Tohu ake ai au ko Hikareia e,  
 E maruaitua nōa, tona tukunga mai e  
 E titiro ki ahau u.

HE TANGI, MO KAHAWAI-A-TE-RANGI,

i mate i a Te Ipu-tutu-Tarakawa i te horonga o Tua-tini pa (Tirohia te Wharangi 51).

Tirotiro kau ana au e, i,  
 Ki te hoa ka wehe, e, i,  
 Ka whanatu au nei,  
 Ka haere, ka huna i te kanohi,  
 Kei titiro noa atu,  
 Ki nga mahi a te hoa,  
 E hoehoe noa ra,  
 Kei waho kei te moana.  
 Mawai e ranga to mate i muri nei?  
 Ma kore noa iho!  
 He wehi no te atua-a-i,  
 I whiua koe ki te riri-kainga,—  
 I maka koe ki te tao-kainga,  
 Ko Tu-hikitia koe, ko Tu-hapainga au,  
 Tangohia i te rei!  
 He whiri, he kato taua,  
 Ki te hua o te rengarenga,  
 Kumea atu ra,  
 Toia mai ra-a-i  
 I tona uru ka mahora  
 Ki te mata tahuna e-e-i,  
 Ka tuhera to riu, koe totara!  
 Whakarangiura to kiri whakawai-tutu,  
 Te kiri o Hine-kehu,  
 Ka ngaro ra koe  
 I te rehū tai e-e-i.

HE TANGI AMUAMU,

Na Humai, mo tona tungane, mo Te Momo-a-Irawaru i mate ra ki Kahotea, i Te Roto-a-Tara, i a Nga-Puhi, i te ope a Te Wera (Tirohia te Wharangi 53).

E hiko te uira, e rarapa i te rangi,  
 Ko te tohu o te mate,  
 I te hoa ka wehea,  
 Kaitoa kia mate,  
 Nahau i rere mua,  
 He pukainga pakeke ki Te Roto-a-Tara,  
 Mawai e huaki te umu ki Kahotea?  
 Ma Te Rauparaha, ma Tohe-a-pare?  
 Kia awhi atu au te awa ki Ahuriri,  
 Kia riro ana mai taku kai, ko Te Wera,

Me horo mata tonu te roro o Pare-ihe,  
 Hei pou pou ake mo roto i a au,  
 Iri mai, e te hoa ! i runga te turuturu,  
 Kia whakamau koe te tihi ki Titi-raupenga,  
 To uru mawhatu, ka pua e te hau,  
 To kiri rau-where ka whara kei muri,  
 I makere iho ai te tara o te marama-i.

HE TANGI ; HE KAI-ORAORA,

Na Rangi-motuhia, mo tona tane i mate ki Tutae-kuri parekura.  
 Mate rawa ake tona tane i taua riri i a Ngati-Mate-pu, i a Ngati-Kurukuru, kua ngōi tona kotiro (Mere Papuha), koia tenei tangi (Tirohia te Wharangi 78).

E Hine ! āku, ka tangi, mate noa taua,  
 Me pewhea te whakarongo-e—  
 E paheke rahi ana te toto-rewa  
 Te humenga i raro-e—  
 E kai, E Hine ! i te wai-roto  
 Nou, E Te Kauru !  
 Te tangata patu kino i te makau,  
 Ka noho pania nei.  
 Tenei o kutu, E Te Hau-waho !  
 Te ngana iho nei,  
 Tera o kai, kei Ahuriri,  
 Ko Ngati-Mate-pu, ko te rau-hoko-whitu  
 O Kahu-ngunu, o Ngati-Kurukuru,  
 Kia nui mai ai, kia kai atu au, kia ruaki,  
 I te wai-takataka o Mūheke  
 Nana nei oku hoa i whakabinga nui  
 Ki te awa o Tutae-kuri.  
 He aroha tonu atu ki te whenua  
 I mate ai taku tau,  
 Ka nunumi whakararo  
 Te Pua-ki-te-reinga  
 Ki te makau, oti tonu atu-e—

HE TANGI, MO PARE-IHE,

Na tana tamahine tonu ake, na Ani Te Patu-kaikino, i te matenga o Pare-ihe ki tona kainga i Pa-tangata. I hui ai nga iwi o Ngati-Kahu-ngunu ki te hoatu i te aroha ; koia tenei tangi :—

E te iwi e ! tangihia mai ra-e-i,  
 Kia nui te tangi ki te matua-e-i,  
 Ka maunu ra e, te taniwha i te rua,  
 Taku whakaruru hau e-i,  
 Taku mana ki te rangi-e-i,  
 Haere ra, e koro e !  
 Kia whakairihia ra koe ra,  
 Mo Puke-kaihau-e—  
 Mo Te Matau-e—  
 Mo Te Whiti-o-Tu-e—  
 He mutunga pukana,  
 Na korua ko Te Wera  
 I te awatea-e-i,

Kia hoatu ana e-i,  
 Ki te tai-whakararo,  
 Ko Keke-paraoa, ko Toka-a-kuku-e—  
 Ki' whakahokia mai-e-i,  
 Ko Te Roto-a-Tara, ko Maku-kara,  
 Kei Taupo, ka tarake te whenua-e-i.

## THE DOINGS OF TE WERA AND NGA-PUHI ON THE EAST COAST.

(Continued.)

BY TAKAANUI TARAKAWA.

The following fragmentary songs have reference to the incidents of Tarakawa's narrative, and were omitted from the proper places.—ED.

### A SONG

**A**BOUT Te Pae-rikiriki; a lament by his people (part only). It is by the Ngati-Kahu-ngunu tribe, and was composed on the occasion of the death of Te Pae-rikiriki, at the hands of Te Ipututu-Tarakawa, at Heretaunga. (See page 52.)

In the visions of night I thought I saw thee,  
 O Te Pae-rikiriki!  
 And thou wert caught  
 By the fires (guns) of afar.

### A *Kai-oraora*\* SONG.

By Te Wai-ngongo, of Ngati-Takihiku—*hapu* of Ngati-Raukawa—on the death of Heriheri, Tama-haere, and others, at Te Roto-a-Tara. (See page 54.)

May thy resting place, O Te Hihiko!  
 Be in the house of evil.  
 I will gather up the brains  
 Of you, O Te Maanga†!  
 And of Tara-patiki‡, a ha!  
 Whilst Tarakawa,‡ beneath  
 Me shall be debased  
 As I bow me down in sorrow.

\* A *Kai-oraora* is a species of composition much indulged in by the Maori, and often is very abusive, or contains curses (in the Maori sense). It was very frequently used by women as a means of relieving their feelings on the loss of some loved one, and as a means of obtaining revenge of some sort.

† Chiefs of Nga-Puhi.

‡ The author's father.

A *Kai-orara* Song.

By Tamāku\*, of Te Arawa tribe; it commences as a lament, and ends in abuse on account of the death of Hikareia, when Te Tumu *pa* fell. It was Te Ipututu-Tarakawa that killed him at Te Houhou, near Wai-rakei, between Tauranga and Maketu, in 1836. (See page 70.)

My richly adorned canoe was Hikareia,  
Now, alas, stranded at Te Houhou;  
The evil *warehou* fish, Tarakawa,  
May eat Heru† and Te Riu-waka‡;  
Also Koroiti§, in his fry-pan  
Or in the go-ashore pot.

## Another for Hikareia:—

A rustle of footstep was heard by me;  
Methought it was Hikareia;  
Sudden was his appearance  
As he looked upon me.

## A LAMENT FOR KAHAWAI-A-TE-RANGI,

who was killed by Ipu-tutu-Tarakawa at the fall of Tua-tini *pa*. (See page 51.)

In vain I look about me,  
For the loved one now separated—  
I must depart  
And go and hide my face  
Lest I look forth, and see,  
The actions of my friend,  
Uselessly paddling  
Outside, on the ocean.  
Who will hereafter avenge thy death?  
Alas, 'twill never be done!  
For fear of the gods (muskets)  
Thou suffered through local strife,  
Thou wert cast out thro' local quarrels,  
Like Tu-hikitia art thou, and I like Tu-hapainga  
Taken is my valued neck ornament!  
Consider and gather a warlike band  
From the fruit of the lilly||  
Pulled away there,  
Dragged hither,  
Were his flowing locks,  
To the point of the sand bank,  
Split up is thy hull (body) thou totara!  
Thy ruddy skin with tattoo covered,  
Like the skin of Hine-kehu,  
Thou art lost, alas!  
In the mists of ocean.

\* Tamāku is celebrated for her compositions of this character, several of which are extant.

† Hikareia's wife.

‡ Hikareia's slave of the N-Manana tribe.

§ Of Ngai-Te-Kangi.

| This is one of the proverbial sayings of the Maori, equivalent to saying that men will be plentiful in due time.



## A REGRETFUL LAMENT,

By Hunai, sister of Te Momo-a-Irawara, killed at Kahotea, near Te Roto-a-Tara by the war-party of Nga-Puhi, under Te Wera. (See page 58.)

The lightning darts, flashing in the sky,  
 'Tis the sign of death —  
 Of the loved one now separated.  
 'Twas well that thou died,  
 Thou wert in the fore front  
 Where fell the chiefs at Te Roto-a-Tara.  
 Who shall avenge the death at Kahotea?  
 Shall Te Rauparaha or Tohe-a-Pare?\*

Would that I could embrace the river at Ahuriri,  
 And secure to myself my food, Te Wera,  
 Pare-ihe's brains should be swallowed uncooked  
 To furnish a support within me,  
 Hang there, O loved one! on the stake,†  
 Let thine eyes be fixed on the peak of Titi-raupenga,  
 Thy flowing locks are blown by the wind,  
 Thy ruddy skin will furnish a feast,  
 The horn of the moon has fallen.

## A LAMENT, A CURSING SONG.

By Rangi-motuhia, for her husband killed in Tutae-kuri battle; he was killed there by Ngati-Mate-pu and Ngati-kurukuru; his little daughter, Mere-Papuha, had begun to crawl at this time, hence the song. (See page 78.)

O little maid mine, lament till we die,  
 At the sad news we hear,  
 Of blood flowing like a rapid,  
 Where the war girdles were put on;  
 Eat, O little maid! the brains  
 Of thee! O Te Kauru!  
 Who, with evil stroke my lover killed,  
 And hence are we orphaned!  
 Here is thy head, O Te Hau-waho!  
 That I am biting,  
 Beyond is thy food, at Ahuriri,  
 The Ngati-Mate-pu, the one hundred and seventy  
 Of Kahu-ngunu, of Ngati-Kurukuru,  
 Collect them in numbers, so I may feed  
 On the blood of Muheke;  
 He who overthrew my many friends  
 At the river of Tutae-kuri;  
 'Twas through love to the land  
 That my love fell,  
 And now has disappeared below  
 To the Pua-ki-te-reinga‡  
 To my loved one, gone for ever.

\* Another name for Te Whatanui, of N-Raukawa.

† Captured heads were often stuck on stakes for exhibition.

‡ This is interesting as a name for Te Reinga, or place at the North Cape where spirits depart. In Karotonga, a Pua tree grows at the Reinga on that island.

## A LAMENT, FOR PARE-IHE,

By his daughter, Ani Te Patu-kaikino, on the death of her father at his home, Pa-tangata. All the branches of Ngati-Kahu-ngunu gathered at that time to express their feelings ; hence this lament.

O people ! wail aloud !  
 Deeply lament for the parent.  
 The *tamihā* has been withdrawn from his cave,  
 O, my shelter from the winds !  
 O, my power with the heavens !  
 Depart then, O Sir !  
 Thou shalt be exalted  
 On account of Puke-kaihau,\*  
 For Te Matau,†  
 For Te Whiti-o-Tu,‡  
 The last of the battles  
 By you and Te Wera  
 In the broad day-light ;  
 In after days ye went  
 To the Northern sea,  
 When fell Keke-paraoa§ and Toka-a-kuku,||  
 And on the return  
 Was Te Roto-a-Tara,<sup>1</sup> then Maku-kara,<sup>2</sup>  
 At Taupo, where desolate was the land.

\* A battle fought on the hills just behind the present town of Waipukurau, Hawkes' Bay.

† A battle fought at a stream of that name inland of Takapau, Hawkes' Bay, and near Rakau-tatahi.

‡ The battle described at page 74.

§ At Whangaparaoa, Bay of Plenty.

|| See page 78.

<sup>1</sup> See page 82.

<sup>2</sup> See page 81.



## ANCIENT MORIORI ART IN NEW ZEALAND.

BY JOSHUA RUTLAND.

**D**URING a recent visit to the Pelorus Sound, I had an opportunity of examining two pieces of stone, one hard grey schist, the other black chert, which had been ~~sawn or cut~~ in the same manner as the greenstone ~~was~~ cut by the Maori. Before seeing these relics I was not aware that this method of working had ever been applied to any other material than the greenstone. The piece of schist, about fifteen inches long, two inches wide and threequarters of an inch thick, is quite flat and was ~~sawn~~ lengthwise, the cut being quite straight. The piece of chert, now in my possession, is six inches long and has the appearance of a fragment cut off a slab about one inch thick; probably both are merely pieces of stone thrown away when making *meres*. As the patch of ground from which these relics were disinterred, along with other evidences of occupation, was recently covered with large Pukatea trees (*Atherosperma*, N.Z.), I think we are safe in referring them to the ancient, or Moriori, inhabitants of the district.

Mr. Shand, in his history of the Chatham Island Moriori,\* under the heading "Arms, tools, &c.", after describing the spears, gives the following particulars:—"There were also certain stone weapons—the *Okewa*, a curved, flat stone club or weapon, of which some specimens are still in existence; the *Pohatu taharua*, a stone weapon shaped like the Maori *Mere* and made of basalt or schist, but chiefly of the latter stone. Some years back there were many of these latter scattered about everywhere."

It would be useful to know how these schist weapons were manufactured; were they merely chipped or worked like greenstone? I need scarcely mention that when considering the history of a people unacquainted with metals, their mode of working stone is all impor-

\* *Polynesian Journal*, vol. iii., p. 24.

tant. I have seen three well finished *meres* made of black chert—one found in Port Underwood, another in Opua, Tory Channel, and a third in Kenepuru Sound, but I have never seen or heard of any schist *meres*; I have, however, in my possession a very rude weapon formed from a slab of hard grey schist by chipping alone, even the edge has not been ground. In the accompanying photograph,\* by Mr. Burgess, of the Blenheim Land Office, this weapon is seen on the left, and on the right a still ruder weapon, which was picked up near Tawhero Point, Pelorus Sound. These unground stone weapons, which for mere fighting were certainly more formidable than the better finished *meres*, must at some time have been generally used throughout the district, judging by the fragments now scattered about. One found at Maori Bay, Pelorus Sound, resembles a Bornean Mandan, but I think the resemblance was accidental. Amongst all I have examined no two were alike, the pattern having evidently been determined by the original shape of the stone used. Besides these rude weapons, water-worn stones sharpened at one end, so as to form an axe or chisel are common; some in my possession are merely river-bed stones of convenient shape—the edges of these implements were invariably ground.

\* We regret we are unable to reproduce this picture.—ED.

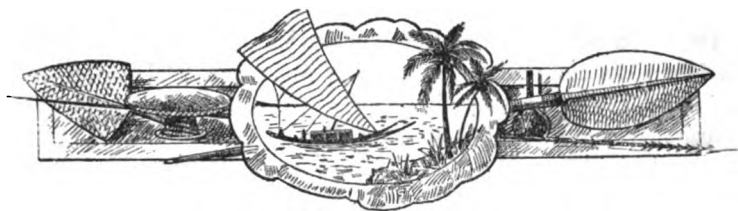
# ANCIENT INDIAN ASTRONOMY.

BY JOSHUA RUTLAND.

I ENCLOSE, for the information of the Society, a review of a book to which I wish to direct attention, as I think it might throw some light on ancient Polynesian astronomy and enable us to understand how the people who discovered the scattered islands of the Pacific fixed their positions, so as to find their way back to them for the purpose of colonisation. The subject is one upon which I have been thinking for a long time, but without positive data it was little use speculating. I have underlined the last paragraph in the review. I wish you could get the work and make known its contents through our Journal.

"SIDDHĀNTA-DARPANA. A Treatise on Astronomy. By Mahāmahopādhyāya Samanta Sri Chandrasekhara Simha. Edited, with an introduction, by Jogis Chandra Rāy, M.A., Professor of Physical Science, Cuttack College. Calcutta, 1897."

"Of all the numerous works on Astronomy that have been published within the last few years, this is by far the most extraordinary and in some respects the most instructive. It is written in Sanskrit by a Hindu of good family of Khandaparā, in Orissa, and is a complete system of Astronomy founded upon naked eye observations only, and these made for the most part with instruments devised and constructed by the writer himself. Those who read the sixty pages of the introduction in English, which the fellow-countryman of the author, Professor Chandra Rāy, of Cuttack College, has written, will certainly regret that the barrier of an unknown tongue debars them from a more intimate acquaintance with the very striking personality that Professor Rāy describes. The work to which Chandrasekhara has devoted himself and which he has carried out with very conspicuous success is this: The native Hindu almanacs computed from the Siddhāntas, were falling into serious error, and no two current almanacs agreed in their computations. Chandrasekhara, therefore, has re-determined the elements of the old Siddhānta, but has rigorously confined himself to the ancient methods, his principal instrument of observation being a tangent staff, devised by himself, of a thin rod of wood twenty-four digits long with a cross-piece at right angles to it. With these rude means he has obtained an astonishing degree of accuracy, his values for the inclinations of the orbits of the nearest planets are correct to the nearest minute in almost every instance. The ephemerides computed from his elements are seldom more than a few minutes of arc in error, whilst the Bengali almanac may be in error as much as four degrees. To Hindus, whose religious observances are regulated by astronomical configurations, this work by one of themselves, a strict follower of the severest laws of their religion, and conducted throughout solely by traditional Hindu methods, is of the highest importance, as it removes the confusions which had crept into their system, without in the least drawing upon the sources of Western science. *But the work is of importance and interest to us Westerners also.* It demonstrates the degree of accuracy which was possible in astronomical observation before the invention of the telescope, and it enables us to watch, as it were, one of the astronomers of hoary, forgotten antiquity, actually at his work before us to-day."



## WARS OF THE NORTHERN AGAINST THE SOUTHERN TRIBES OF NEW ZEALAND IN THE NINETEENTH CENTURY.

BY S. PERCY SMITH.

### PART V.

#### TE WERA'S SOUTHERN EXPEDITION.

**I**N the last part of this story, given at page 119, it was stated that Te Wera Hauraki, the celebrated Nga-Puhi chief, after parting from Pomare at Waiapu, near the East Cape, proceeded down the East Coast with his own immediate *hapu*—the Uri-taniwha branch of Nga-Puhi—to take back his prisoner, Te-Whare-umu, to his own tribe living at Te Mahia peninsula.

Te Wera's flotilla passed along the shores occupied by the Ngati-Porou, Ngati-Kahungunu, and their numerous sub-tribes, no doubt causing the usual consternation, which the recollection of Te Wera's and Titore's former expedition of 1820-21, and that of Hongi and Te Morenga in 1818, would emphasize in no small degree. But we have no records of the doings of the fleet until it put into Turanga-nui, or Poverty Bay, where the party camped. Their presence immediately became known to the Rongo-whakaata, Te Aitanga-a-Hauti, and other tribes, which, under their celebrated chief Te Kani-a-Takirau, were there living as well as along the coast northwards to Tologa\* Bay, or Uāwa, which is its proper name. The fleet was immediately recognised as belonging to the Nga-Puhi tribe, and Te Kani-a-Takirau decided to make overtures to these powerful and well-armed warriors of the North, and gain their assistance against a section of the Ngati-Porou tribe, which was then besieging a *pa* of Te Aitanga-a-Hauti, at Uāwa. But first it was necessary to cement a peace with Nga-Puhi

\* About the name Tologa, which is not Maori, many guesses have been made as to its origin. The following suggestion was made to me by Mokena Romio, of Tokomaru:—That Captain Cook, in asking what the name of the land was, pointed to the North-west (the direction of the main land from the anchorage), and the Maoris, thinking he was asking the name of the wind, replied "Tarāki," which Captain Cook perverted to Tologa.

for the following reason : During the previous expedition of Te Wera and Titore, in 1820-21, Nga-Puhi had come into collision with Te Kani-a-Takirau's tribe and inflicted a severe defeat on them at the Waipaoa river, running into Poverty Bay. I had not the information when writing of the years 1820-21, to decide whether this collision took place at that time or subsequently, but from recent information received, it seems to have occurred at that period. The following is the brief account of it :—

#### WAI-PAOA, 1820-21.

It seems that whilst Te Wera and Titore were raiding the coasts of Te Mahia and Hawke Bay, they fell in with a force of Waikato and Ngati-Maniapoto, under the distinguished chief Tu-korehu, who has already been mentioned as one of the leaders of the Amio-whenua expedition (see page 86). The two forces of Nga-Puhi and Waikato combined for the purpose of attacking the Rongo-whakaata tribe of Poverty Bay. The people of the latter place having received intelligence of the approach of this invading force, assembled together with some of the other branches of Ngati-Kahu-ngunu, and prepared to receive the enemy. The two war-parties met on the banks of the Wai-paoa river, and here a sanguinary battle took place, which resulted in the defeat of the Rongo-whakaata and allied tribes. Te Kani-a-Takirau and many of his relatives were engaged in this fight, and amongst the slain were three of his elder brothers (or perhaps cousins), viz. : Tara-ao, Tamaiti-i-pokia, and Tama-i-tohatohaia, whilst Te Kani himself barely escaped with his life by jumping into a canoe and paddling for dear life down the river to the *pa* near the mouth. A valuable *mere* named Paiaka was taken from the Poverty Bay tribes in this fight, and it was so named after the son of Tu-korehu, who was killed whilst struggling for possession of this greenstone weapon.

Te-Kani-a-Takirau was one of those great chiefs that are occasionally met with in New Zealand, who seem more like the Arikis of Central Polynesia than are usually found in this country. He died in 1856 at Whangarā, a few miles north of Gisborne, and was buried with his celebrated ancestress, Hine-matiore, on the rocky island off that place. Hine-matiore was the "Great Queen" of the East Coast frequently mentioned in the Missionary records. The "Karere Maori" of 1856, in noticing the death of Te Kani-a-Takirau, says : "Captain Cook was received at Tologa Bay by Te Amaru,\* the father of Te Kani. The authority of Te Kani extended from Whangaparoa in the Bay of Plenty to Nuku-aurua on the Mahia Peninsula." In a long genealogical table of Te Kani's ancestors going back to

\* So the "Karere-Maori." but I have heard from other sources that it was his grandfather, Te Whakatatari-o-te-rangi, that received Captain Cook at Tologa Bay.

Maui-potiki, the name of his father as given above, is not mentioned, but his immediate forefathers are shown thus : Hine-matiaro married Te Hoa-a-Tiki and had Nga-rangi-ka-hiwa, who married Te Rongo-pu-māmāo, who had Te Kani. The late Major Ropata Wahawaha, M.L.C., says of Te Kani, " He was a great chief of his own tribe which lives on the East Coast, he had very great power over his tribe, the Ngati-Porou, but the *hapu* with whom he permanently lived was Te Itanga-Hauti, at Uāwa. The reason he was so powerful was that all the lines of aristocratic descent converged to him, and to his younger brethren and cousins, *i.e.*, Ihakara Te Hou-ka-mau and others. He was always kind and generous to the tribe and people. All the food planted by the tribe was for his benefit alone, such was the law of the tribe with respect to him even from his grandmother Hine-matiaro. In the event of the *pa* in which Te Kani lived being besieged, one portion of the defenders would be specially told off to defend the place, whilst another party would be detailed to convey Te Kani away to the forest or some place of safety. Such was the custom from his childhood even unto his old age, and down to the time of the Pakehas. Constant care for him was exercised by his people, and all of them grew food for his use. Whatever food was procured, whether from the sea or the forest, it was all taken to Te Kani. He never cultivated himself, like other chiefs who grew food for themselves, his tribe always did this and presented the food to him."

The following incident in the childhood of Te Kani illustrates the care exercised by his people for him. Whilst one of the *pas* on the Mahia peninsula was being besieged, Te Kani was present as a child, and as there appeared to be danger of the *pa* being taken, the child was carried off by Kauhu, one of his own people and a relative. Potiki, a chief of Ngati-Maru of the Thames, one of the leaders of the besiegers, saw Kauhu and his party escaping in a body, and he knew at once that some chief was being conveyed away. He gave chase with his own warriors, and soon overtook Kauhu carrying the child on his back. This was Te Kani-a-Takirau. Potiki raised his tomahawk to kill the man and the child, when Kauhu called out to him : "*Kaua ahu e patua ki te patiti takoko tahu!*"—"Do not kill me with a common tomahawk used for every-day use!" He then produced from his belt a celebrated greenstone *mere*, named "Te Heketua," and handed it to Potiki, saying : "*E Ta! Ina te patu hei patu i ahau, kia whakaronu maeneene ake ai au*"—"O Sir! Here is an appropriate weapon to kill me with, so that I may feel it softly"; or, in other words, be killed with an historical and chief-like weapon. Potiki, on seeing this valuable weapon handed to him, said to Kauhu : "Here, take the tomahawk in exchange, and make haste to escape with the child you are carrying!" and so let him go in peace.



The following song has reference to the greenstone *mere*, named "Te Heketua," given by Kauhū to Potiki of the Thames, as related above:—

Purupuru au te tau o Te Heketua,  
Kore koa koe e tino nui atu.  
Kiri awhina po na tahau wahine,  
Nei au ka tatari te paki o Matariki,  
Wha mamao ana te ripa tau-arai,  
Ki to tai-whenua,  
Kei hoki atu te ingoingo,  
I maringi a wai te taru nei, a te toto.  
Ka whakina ki waho,  
Mei ahatia koe, i pakaru mai ai?  
Werohia pea he kopere tupua,  
Nau, E Tuwhare!  
Ka wheoro ki te rangi.

Now will I affix the wrist-cord of Te Heketua,  
Thou art not very large,  
But precious as the wife's nocturnal embrace,  
Here wait I for the fine weather of Matariki;  
Far distant is the bounding horizon,  
Beyond is thy native land,  
Let not thy sorrow return thither,  
For blood flowed forth like water,  
How, indeed, shalt thou be broken?  
Perhaps by some foreign bullet,  
Shot by thee, O Tu-whare!  
Then shall we bow down in tears.

This *mere*, "Te Heketua," was subsequently in the possession of Te Rohu, of the Thames.

The following is a brief lament for Te Kani-a-Takirau:—

Taku piki kotuku—e!  
Taku mapihi maurea—e!  
Tera ka mamate ra,  
Ki tua o nga roto—e!  
Ki taku kai kapua, a!  
Nana i auru, e!  
Nana i tekateka—e!  
Kia tu ki te riri na—ā.

My plume of heron's feathers!  
My sprig of sweet-scented *maurea*!  
Now dead and gone,  
Beyond the lakes,  
My cloud-like one!  
'Twas he that broke their power,  
'Twas he that urged on,  
To arise in war.

We will now return to the doings of Te Wera and Nga-Puhi at Poverty Bay.

Te Kani was anxious for the help of Nga-Puhi against Ngati-Porou, who were then besieging one of the *pas* of his people at Uāwa, and especially desirous that Nga-Puhi should assist in the search for his grandmother, Hine-matioro (the "great queen" of the Missionaries), who had been within the *pa* when the siege commenced. In accordance with custom, she had been taken away by some of her tribe for fear she should fall into the hands of the enemy. She had been lowered down by a rope from the *pa* to the seashore, and there some few of her people had carried her off in a canoe to a place of safety. At the time of Te Wera's arrival at Poverty Bay, it was not known whether she had reached a place of safety or not, hence the anxiety of Te Kani. Te Wera consented to this request for aid, but declared he must first keep his promise to his prisoner, Te Whare-umu, and return him to his home at Nuku-taurua, Te Mahia peninsula.

So Te Wera proceeded on his way, and finally returned Te Whare-umu to his people at Nuku-taurua, and then, on their invitation, took up his permanent residence there, becoming during the next few years a rallying point for all the people of that district and indeed for all the East Coast tribes as far south as Wairarapa. For those were troublous times, and the warlike incursions of Ngati-Toa (Te Rauparaha's tribe) and of the Ati-Awa refugees from Taranaki, driven to migrate to Kapiti and Port Nicholson by fear of the Waikato tribes, had spread the alarm to Wairarapa, when many of the people of that district fled northward to Te Mahia for safety. The Here-taunga, or Napier, district was also in a very disturbed state, owing to the warlike incursions of the Ngati-Tu-wharetoa tribes of Taupo, and the Ngati-Raukawa tribes of Maunga-tautari, near Cambridge. This latter tribe seems to have determined on permanently occupying Here-taunga, but were finally expelled by the local tribes with the aid of Te Wera.

It was about the end of 1823, or beginning of 1824, that Te Wera cast in his lot with the tribes of Te Mahia, marrying other wives from the people of that place, in addition to his Arawa wife, Te Ao-kapu-rangi, the lady who saved her people at the siege of Mokoia, as related by Tarakawa at page 249, vol. viii., of this Journal. One of the reasons why Te Wera thus abandoned his home in the north, which was at Ahuahu near Waimate, was in consequence of the quarrels constantly occurring between him and Te Hotete, Hongi's father. On the death of Te Ao-kapu-rangi, many years afterwards, her granddaughter Rangi-wawahia, composed the following lament:—

TE TANGI MO TE AO-KAPU-RANGI.

Whakarongo! whakarongo ana  
Maua ko taringa,  
Ki nga rongorongo taua,  
E piki mai i Hautere—e—i,

Ko Nga-Puhi pea ?  
 Ka tanuku kei raro,  
 Te tihi ki Mokoia—a—i,  
 Takoto mai ra—e—  
 E te kiri-kahurangi i au—a—i—  
 E tu, E Whae! he maihi whare-nui  
 No Tama-te-kapua—  
 No to whanau-e—  
 Kia whakaputa koe,  
 Te mana o Hotu-roa ;  
 E tu ana koe,  
 Nga waka taurua,  
 I a Tainui, i a Te Arawa.  
 Na Rangi-tihi koe,  
 He hekenga iho ra,  
 No Tama-te-kapua.  
 Kia pohiri koe te tini o Te Arawa,  
 Koia i to "whare whawhao" e—ei—  
 Ka puta te tangata,  
 Ka ora ki te Ao—e—i,  
 Houhia e koe ki te rongu,  
 Uhia e koe te kahu waero-nui  
 Ki runga o Rotorua,  
 Kihai i takahia, a,  
 I hoki mai, E Ao !  
 Ki runga ki a Tai-nui—e—  
 Te waka o Tu-rongo—o—  
 Na Rau-kawa koe—ra—ē.

THE LAMENT FOR TE AO-KAPU-RANGI.

Harken ! Let us listen—  
 Me and my ears,  
 To the rumours of wars  
 That come upwards from Hautere,  
 Maybe, 'tis Nga-Puhi ?  
 That are crashing down,  
 Like those who fell on the summit of Mokoia.  
 Thou liest there !  
 O thou exalted one !  
 Thou didst bestride, O Mother !  
 The barge-board of the great house,  
 Called "Tama-te-Kapua"—<sup>1</sup>  
 The house of the family,  
 And there proclaimed  
 The power of Hotu-roa.<sup>2</sup>  
 Thou art descended,  
 From those of the double canoes,  
 From "Tainui" and "Te Arawa,"  
 Thou art from Rangi-tihi,

<sup>1</sup> Referring to the action of Te Ao-kapu-rangi standing on the roof of the great house named Tama-te-kapua at Mokoia Island, where she called to her the fugitives from the weapons of Nga-Puhi, and thus saved many lives.

<sup>2</sup> Hotu-roa, captain of the Tainui canoe, from whom Te Ao-kapu-rangi descended, as well as from Tama-te-kapua, captain of Te Arawa.

The descendant  
Of Tama-te-kapua.  
There thou beckoned the many of Te Arawa;  
Hence the saying "The brim-full house."  
Men then came forth  
And were saved to the world.  
Then thou made the lasting peace,  
And the "dog-skin" garment of safety  
Rested over all Rotorua.  
Never was that peace broken, nor,  
Did the enemy ever return, O Ao!  
To trouble Tainui—  
The canoe of Tu-rongo.  
Thou art descended from Rau-kawa.<sup>1</sup>

We must now leave Te Wera at Te Mahia for a time, and relate some events that occurred in the adjacent districts, which eventually brought Nga-Puhi into contact with many of the Hawke Bay and adjacent tribes, though at first sight it would seem extraordinary that these Northern tribes should have concern in occurrences taking place so far from their Northern homes. It will be necessary to go back a few years and show how events led up to Nga-Puhi taking part in the end, and in doing so, the reader must take the dates given as approximate, for in that part of the country there were no white people to note them, and Maoris have little or no idea of time, though they can generally give the proper sequence of events.

#### DEATH OF WHATI-URU AND TE OHO-MAURI, 1819.

The Ure-wera tribe, through causes which do not belong to this story, arose in their wrath and expelled the Ngati-Manawa tribe from their homes at Te Whaiti and Galatea. This humbled tribe took refuge with that branch of the Ngati-Kahu-ngunu tribe, which lived at Te Putere, on the upper Waiau River, one of the main branches of the Wairoa that falls into Hawke Bay. On their way to Te Putere, a woman named Whati-uru, who was from Waikato, and who had been staying with Ngati-Manawa when they were expelled, died as the migration passed Te Waiwai, a place in the Esk Valley. Her body was taken on to Te Putere, and there buried. I fear my readers will be much horrified at what then occurred, but this story seeks to pourtray Maori life as it was before the introduction of Christianity. The Ngati-Kahu-ngunu hosts of the expelled tribe dug up the body, cooked, and ate it!

Next, a member of the Ure-wera tribe, directly after the above event, being at Mohaka, in Hawke Bay, the Ngati-Kahu-ngunu chief, Te Kahu-o-te-rangi (the Hawk of Heaven), set upon him and killed him. The man's name was Te Oho-mauri.

<sup>1</sup> The ancestor of the Ngati-Rau-kawa tribe.

As my learned informant says, Ngati-Kahu-ngunu had thus given two *takes*, or causes, to two very war-like tribes to induce them to seek revenge.

#### DEATH OF TI-WAEWAE, 1819.

Apparently, however, Ngati-Kahu-ngunu did not consider themselves in danger, for they forthwith proceeded to embroil themselves with another powerful tribe. It appears that a principal chief of the Wairoa, Hawke Bay, at this time was Te Kapua-matatoru (the Dense-cloud), and his tribe was in the habit of snaring birds, preserving them in their own fat (*huahua*), and then taking them to their chief. Amongst the people who engaged in this work was a man of note named Ti-waewae, who, unfortunately for Ngati-Kahu-ngunu, had married a high chieftainess of the Ngati-Raukawa tribe of Maungatautari, near the present town of Cambridge. On one occasion, a tribute of six *tahā*, or calabashes, of preserved birds was presented to Te Kapua-matatoru by Ti-waewae, who, together with the exiled tribe Ngati-Manawa, had obtained them at Maunga-haruru, near Tutira, inland of Moeangiāngi, on the shores of Hawke Bay. Te Kahu-o-te-rangi (who had recently killed the Ure-wera man) felt hurt that this present was not given to him, as he claimed them of right. He consequently relieved his injured feelings by killing Ti-waewae,\* the husband of Te Whata-nui's sister, and thus gave offence to the head chief of the Ngati-Raukawa tribe, which position Te Whata-nui† held at that time. In thus doing, says my informant, Ngati-Kahu-ngunu had incurred a third *take*, or cause for revenge.

This event lead to some fighting, in which, I believe, the Ure-wera took part, and Ngati-Kahu-ngunu suffered in two skirmishes—at Te Paruru and Ru-maka—about which we have no particulars.

#### TE IHO-O-TE-REI AND KAKOA-NUI, 1820 ?

The three *takes* which Ngati-Kahu-ngunu had against them, were not long in bringing about the usual result of such indulgencies. Each of the tribes of Waikato, Ngati-Raukawa, and the fighting mountaineers of the Ure-wera Country, were in duty bound to take up the cause of their fellow tribesmen.

Waikato, on learning of the *kai-pirau*, or eating of the dead woman, assembled and started for the purpose of obtaining a full revenge. They were joined *en route* by Te Whata-nui with the Ngati-Raukawa tribe of Maunga-tautari, and proceeded to Taupo. Here Te Heuheu

\* Other accounts say that Te Mai-tara-nui, a high chief of the Ure-wera, also took part in this killing.

† Te Whata-nui's other name was Tohe-a-Pare.

and some of the Ngati-Tu-wharetoa allied themselves with the force, for although they were not immediately interested in punishing this particular branch of Ngati-Kahu-ngunu against whom the allies were marching, they had a *take* against some of their relatives for people killed by the southern Ngati-Kahu-ngunu on the Rua-taniwha Plains, as will be shown later on. This force of warriors marched by way of the Wai-punga river and Tarawera, on the present Napier-Taupo road, and then fell suddenly on the Ngati-Kahu-ngunu *pa* of Te Iho-o-te-Rei, the little island in Ahuriri harbour close to the modern village of Petane. This was taken by storm and many people killed, amongst them Kumara and Te Ito-o-te-rangi, of Ngati-Kahu-ngunu.

In the meantime the Ure-wera, not to be outdone by the other tribes, arose, and passing out of their wooded mountains came upon Te Putere district, where the *kai-pirau* took place, and there took Kakoa-nui, a *pa* belonging to Ngati-Kahu-ngunu, killing Maturi and Hana, chiefs of that tribe.

After these events, and a meeting between the Ure-wera and Waikato *tauas*, each tribe returned to their homes. These events occurred, says my informant, before the taking of Te Roto-o-Tara by Te Heuheu, Te Whata-nui, and others.

We must again shift the scene from Hawke Bay itself to Te-Roto-a-Tara, the lake near the present Native College of Te Aute, for, according to my informants, the second siege of that place falls in here, and that occurrence is connected with our story.

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#### TE ROTO-A-TARA.

Before relating the circumstances which led to Nga-Puhi appearing in this part of New Zealand, it may prove interesting to state the origin of the name Te Roto-a-Tara, as it is connected with very early times in New Zealand. The translation is: "The Lake of Tara," and it was named after a famous ancestor, of whom, however, very little is known. His name is also seen in Te Whanganui-a-Tara, the native name of Port Nicholson, where the City of Wellington stands. Both of these names having the active form of "of," *i.e.*, "a," show that Tara is accredited with the formation of the lake and the harbour, or that he discovered them. The genealogies show that Tara lived about the time that the fleet of canoes arrived in New Zealand (*circa* 1350), and it is believed he was the ancestor from whom the ancient tribe of Ngai-Tara, or Ngati-Tara, derive their name.\* This tribe formerly inhabited the districts around Wellington, but were forced by the incoming Ngati-Ira and other northern tribes to migrate

\* Tara was the son of Whatonga. A genealogical table before me shows that he flourished nineteen generations ago.

to the South Island many generations ago, and the tribe is no longer in existence.

The native tradition as to Te Roto-a-Tara is as follows:—

“The name of Port Ahuriri is ‘Te Whanganui-o-Rotu’ (or Orotu), and Ahuriri is the name of the mouth of that harbour where its waters rush out into the ocean. Here-taunga is the name of the main land adjoining the harbour. This is the origin of the name Te Roto-a-Tara: Tara was the first to arrive at Te Whanganui-a-Tara, or Port Nicholson, and there are very many traditions about him. In the days of old, before Kahu-ngunu came to Ahuriri from the north, from Te Au-pouri (North Cape)\* the country was occupied by Tara, and Kahu-ngunu and his people intermarried with the descendants of Tara. In those days Tara was an exceedingly *tapu* man, and moreover very greedy, and preserved all the lakes Roto-a-Tara, Poukawa, and Te Roto-a-Kiwa for the sake of the wild birds and fish, which he appropriated to his own use. When the ducks and other birds were fat in their season, Tara’s people caught large quantities of them for his eating. Te Roto-a-Kiwa he used to preserve for his own bathing, and here he performed his ablutions, for he was very *tapu*, and no man might eat of the birds, etc., caught in waters where he had bathed, so he retained this one lake for bathing in. It was in consequence of his incantations that no birds or fish would live in Te Roto-a-Kiwa, even down to the present time, or at least to the days when the *mana-Maori* overspread the land.

“In the days when Tara lived in the Here-taunga district, there was a famous *taniwha*, or monster named Awarua-o-Porirua, that dwelt at Porirua, near Wellington. Once upon a time this *taniwha* and a friend of his started on their travels, coming northwards by way of Wai-rarapa, until they arrived at Te Roto-a-Tara, killing many men and eating them on their way. They came by way of Porangahau, and at that place fell in with the original people of the country, the people ‘who grew up there,’ and who owned these islands before the arrival of the Maoris here. These people were called Rae-moiri, or Upoko-iri; they arose in wrath at the incursion of the two *taniwhas*, and gave them battle, killing one of them, whilst Awarua-o-Porirua fled for his life, and escaped to Te Roto-a-Tara; his friend was eaten by the Rae-moiri people.

\* This statement, as to the celebrated ancestor of Ngati-Kahu-ngunu coming from so far north, will probably not be accepted by that tribe. But Colonel Gudgeon has pretty clearly shown that Kahu-ngunu’s father, Tamatea, did migrate in early days from the neighbourhood of Mangonui. No ancestor of the Maori people has led to more discussion than this same Tamatea. The intermarriage of these northern Ngati-Kahu-ngunu with the original people of Te Roto-a-Tara referred to is probably that of Kahu-kura-nui, son of Kahu-ngunu, of the former tribe, with Tu-te-ihonga of the original people.

"When Awarua-o-Porirua arrived at Te Roto-a-Tara he commenced to eat the birds, eels and fish which Tara had strictly preserved for himself. Tara was very much exercised at this unwarrantable proceeding, and he made up his mind to destroy his *taniwha* enemy, and so prevent him from interfering with the *mau* (productions) of the lakes. So Tara assaulted the *taniwha* and defeated him, but whilst they were engaged in their fight the monster, with its tail, lashed the sands and gravel of the lake together in a heap so that it became a sandbank, and eventually an island, in the very place where the *taniwha's* cave was originally situated, which is now called Te Awarua-o-Porirua. On his defeat, the *taniwha* returned to his own home at Porirua, near Wellington.

"In after times the Pane-iri\* people dwelt at Te Roto-a-Tara, for it was their own country, and then came the descendants of Kahu-ngunu, who, after a time, claimed for themselves the exclusive rights to the productions of these lakes, which led to fighting, and then the Rae-moiri people came to the assistance of the Pane-iri. The descendants of Kahu-ngunu had the intention of ousting the true owners of the soil together with the Pane-iri tribe. They besieged the *pa* in the lake, and took it from the Pane-iri people, whose chief at that time was Tanguru. The latter attempted to escape on a small *moki*, or raft, but being encumbered with his heavy clothing—*parawai*, *kaitaka*, and *tipuni* mats—he sank. When the people of Kahu-ngunu saw him drowning they fetched a *marau-tuna*, or eel rake, and dragged for and secured his body, and eventually buried it in the sacred cave of his ancestors. The particular people who rescued the body of Tanguru are called to this day Ngati-marau, from that circumstance.

"Some of the Rae-moiri and Pane-iri people after this fled the district, whilst some remained and live there still."

Such is the Maori story of the Te Roto-a-Tara, down to the early years of this century. The island, which was formed in the struggles between Tara and the *taniwha*, subsequently became a *pa* of considerable strength, which has often been besieged, and sometimes taken. We have seen (at page 87 of this volume) that the Ngati-Whatua and Waikato raid, called "Te Amio-whenua," took the *pa* in 1820-21, and that was probably the third time it had fallen. We will now give the native account of some of the later sieges which properly belong to this narrative, as Nga-Puhi were engaged in the operations.

#### THE WAR AT TE ROTO-A-TARA (KAHU-NGUNU) 1819?

The following is a translation from a native account:—

"The first battle in which Kawatiri engaged was the *wharua* at Te Roto-a-Tara at Te Aute; which is a land of hillocks, with one hill

\* Now called Ngati-Upoko-iri.



near the lake. The outlet is close to that hill, the waters joining the Waipawa River. The island in the lake is called Te Awarua-o-Pori-rua, and on it is the *pa* of Te Roto-a-Tara, which was occupied by the *hapus* of Kahu-ngunu. There have been many *tauas* that have assaulted that *pa*, and many battles have been fought on the shores of the lake. In the days when Kawakawa was alive, he was the head chief of the *pa*, and at that time it was besieged by Ngati-Paoa, of Hauraki, in the district of Nga-Puhi (sic), who were accompanied by Nga-Puhi in the expedition against the *pa*.<sup>\*</sup> The Ngati-Paoa *taua* was in consequence of a *mate-huanga*, or family quarrel at their own home. They did not wish to fight against their own relatives to obtain revenge, hence they came to a distant land to kill, and thereby assuage the angry feelings of the heart," (a proceeding which was entirely in accord with Maori custom).

"The *taua* of Ngati-Paoa and Nga-Puhi came by way of Pa-tetere, to Taupo, and by Rua-hine and Manawa-tu, by the mountains, and so out to Te Rua-taniwha. As they came along they killed and ate their men (that they caught). Then they assaulted the *pa* at Te Roto-a-Tara. At that period the men of the *pa* were away at Wai-marama catching fish. The *pa* was assaulted, and the principal chief, Kawakawa, was killed, together with all the old men, invalids, women, and girls. The *pa* was not taken with the knowledge of the people, because they were in a state of false security. The Ngati-Paoa and Nga-Puhi crossed the lake by *mokis*. and then fell on the people in the night, so that not one of them escaped.

"The *taua* returned by way of Ahuriri and Petane to their homes, killing as they went.

"This defeat was avenged by some of the *hapus* of Ahuriri, who went on a *taua* to Hauraki, and as far as the inland part of that district." (There is no further record of this expedition.)

#### DEATH OF NAHU, 1820?

"It was some time after this *taua* that Nahu was killed, who was a very old man; he was killed by the weapon (*mate-a-rakau*). It was near the time when the spirit should have left the body. He was a parent of Hine-i-pikitia. Wanikau, the man who had the arrangements for the *tangi* for the dead, declared that the eels, fish, and birds of Te Roto-a-Tara, Te Roto-a-Kiwa, and Te Pou-kawa should be *tapu*, and he set up posts by the sides of those lakes to *rahui* or preserve them, and painted (*whakawahi*) them with *kokowai* (red ochre). But

<sup>\*</sup> Korokoro, of Nga-Puhi, related to Ngati-Paoa, was visited by the latter tribe (Te Haupa's) in September, 1819, to ask him to go south on an expedition. Korokoro returned to the Bay, January, 1820. It is possible that this was the party of Nga-Puhi referred to above, though it is said that Tangi-te-ruru was the Hauraki chief who went north to fetch Nga-Puhi.

that gluttonous man of Kahu-ngunu, Mau-taki, did not consent, because there would be no food for him during the period of reserve, and hence he broke down the posts and burnt them, at the same time cursing Wanikau, saying, 'Those posts that are burnt are the bones (*koiwi*) of Wanikau.' Wanikau was very angry at this curse on his bones, so went to Taupo to fetch a party of revenge. Then Ngati-Tu-whare-toa, Ngati-Pehi, and Ngati-upoko-iri, responded to his call, and arose and came by way of the Wao-nui-a-Tane, killing as they came, until they reached Waipawa. Then they besieged the *pa* on the island in Te Roto-a-Tara, that is, Te Awarua-o-Pori-rua, but they could not manage to cross the lake to it.\*

"The *taua* now left some divisions to besiege the *pa* whilst one went to Maunga-wharau, near the forest to the west, at Wai-marama, because there was a fishing village of the people of the *pa* at that place. The *taua* surprised that village, and a fight took place which resulted in the flight of the *taua*, which lost Manu-whiri, the younger brother of Te Heuheu of Taupo, Tawake, a great chief of Taupo, and Rangi-marama, the younger brother of Pehi-Turoa of Whanga-nui. The defeated *taua* came back and joined those who were besieging the *pa* at Te Roto-a-Tara.

"When the besiegers learnt of the losses at Maunga-wharau, Te Heuheu, who was the commander of the *taua*, ordered them to arise and return to their homes. At dawn of day the *taua* started for home. In the meantime those in the *pa* had heard of the defeat of the *taua* at Maunga-wharau. Now Te Heuheu's head was grey, and as the *taua* arose to start home, the people of the *pa* called out to them, "*Oho! tena hoki to upoko hina te tau haere na!*" "Oho! there goes thy grey head!" Te Heuheu replied not a word, but waved his hand behind his back, which meant presently he would return and kill them all on account of those words."

#### TE ARATIPi AND MAUNGA-WHARAU, 1820?

"The whole of the *taua* now proceeded to Maunga-wharau, and at Te Aratipi attacked that *pa*, and probably on account of their grief for the chiefs who had been killed, they were very brave and thus defeated the people of the place. Great numbers of the braves and chiefs of Ngati-Kahu-ngunu fell there, and then the *taua* waited to eat the "Fish of Tu."† After this they returned by way of Rua-hine mountains. But

\* Rawiri-Uepo, an old man of Taupo, says the chiefs of Taupo engaged in this *taua* were Te Heuheu, Te Whakarau, Tauteka, Te Rangi-monchunehu, Te Riu-pawhara and others.

† It was here that the Taupo people secured the celebrated *meres* named Pahi-kaure and Kai-arero, the former of which is still in the possession of Te Heuheu-Tureiti of Taupo. They knew well these *meres* were there, and made every effort to secure them, which they did.

some of those at Maunga-wharau escaped and joined the others at Te Roto-a-Tara, where every one set to work to strengthen their *pa*, the timbers for which they brought from the forest at Te Aute."

#### TE ROTO-A-TARA (KAU-PAPA), 1822.

I have had considerable difficulty in fixing the date of the fall of Te Roto-a-Tara to Te Heuheu, but from a consideration of evidence from outside, came to the conclusion it must have been towards the close of 1822. I am aware that it has been indicated as occurring in the year 1832, but that is impossible. The Maori history continues:—

"When Te Heuheu arrived at Taupo, he sent away messengers to Ngati-Maru of Hauraki, to Ngati-Raukawa of Maunga-tautari, to Waikato, and to Ngati-Maniapoto to come to his assistance. This was in the days that Te Rau-paraha had not left Kawhia for Otaki.\* Messengers were also sent by Ngati-Tuwhare-toa to Waikato, to Ngati-Pehi, to Ngati-Uru-makina, to Ngati-Te-Rangi-ita, to Ngati-Rau-hotu, to Te Rauponga-whewhe of Taupo, and also to Nga-Puhi, who were staying as guests at Hauraki at that time. This force assembled at Taupo, and then started, coming by way of the forest so that it might be hidden and not seen by the spys. The *taua* came out at Waipawa and Rau-kawa (inland of Te Aute College), and killed all they came across in those parts.

"At this time Pare-ihe was the supreme chief at Te Roto-a-Tara, and he was a man possessed of great knowledge of good government for the people. During three months were he and his people besieged in the *pa*, without its being taken. Then the *taua* made a causeway (*whatu-kaupapa*) out from the shore on the eastern side towards the *pa*, so that they might thereby reach it. The timber for this was brought by the *taua* from the forest at Te Aute. When Pare-ihe saw what the *taua* were about, he directed that a tower should be built to command the causeway, at a considerable height above it, so that stones might be cast and spears thrown at the *taua*.

"It was Te Ara-wai, son of Tu-korehu of Tauranga *sic.* (of Waikato really), who was killed by a stone thrown from the tower. His head was split open, which caused his death. So the people of the *pa* continued their defence bravely, until one day the *taua* managed to throw some fire from the causeway, which set fire to the roofs of the houses in the *pa*. Pare-ihe now assembled all the people at the west side of the *pa*, whilst the other side was burning. The *taua* now assaulted the *pa* by way of the causeway, and then Pare-ihe and his

\* Te Rau-paraha left Kawhia about September, 1821. He had been to see Te Whatanui about January, 1822. According to Rawiri Uepo, of Taupo, Tu-korehu was with this expedition, no doubt leading his own people, the Ngati-Mania-poto.

people dashed at them, when a fight took place, resulting in the retreat of the *taua*, which was chased into the water, where many were killed. Numbers were killed on both sides.

"At night Pare-ihe and his people abandoned the *pa*, crossing the lake by the western side, and then retreated to Poranga-hau, whilst the *taua* took possession of the *pa* and consumed those whom they had killed, and proceeded to preserve the heads of their friends who had fallen, but only the heads of the chiefs, not the younger (or common) people. They also took the bones away to their own homes.

"The *taua* then started for their own homes, Te Heuheu returning by way of Pakipaki and Port Ahuriri, the Ngati-Kahu-ngunu people of Te Pakake *pa* crossing him and his party over Te Whanganui-o-Orotu. Te Pakake *pa* was situated on the sandy island where the Spit Railway Station now stands. Then Te Heuheu returned to his home at Taupo."

I regret that I cannot state which of the Nga-Puhi chiefs it was that accompanied this *ope* from the Thames, but it probably was some of Korokoro's relatives, for his *hapu* was the only one at peace with the Thames people at that period.

It is clear from what followed during the course of the next few years subsequent to Te Heuheu's capture of Te Roto-a-Tara, that the incursion of these northern and inland tribes caused very great alarm in the Hawke Bay district, and engendered the idea of migrating from their homes to a place of safety. As we shall see, this took place to a large extent not long afterwards.

#### TE WERA GOES TO HERE-TAUNGA, 1824.

We have seen that about the end of 1823 Te Wera arrived at, and agreed to settle down at Te Mahia peninsula with the Ngati-Kahu-ngunu tribes of that part. The local tribes of Ngati-Hikairo, Ngati-Rakai-pāka, and others, were brought in by his emissaries from the mountains and from Wai-kawa (Portland Island), and all gathered together at Te Mahia to meet the chief Te Whare-umu, whom Te Wera had just brought back after his captivity at the Bay of Islands. The news of the fall of Te Roto-a-Tara to Te Heuheu had spread thither and caused much alarm, for it was anticipated that the death of Te Arawai at that *pa* would lead to further and more extensive incursions of the Taupo, Waikato, and other tribes, in which the people of Te Mahia would become involved. Hence these people were very glad to secure so able an ally as Te Wera, and his well-armed Nga-Puhi.

Te Whareumu now persuaded Te Wera to cross Hawke Bay with a large party, with a view to ascertaining how matters stood at Here-taunga. This must have been in the early months of 1824. The party landed at the mouth of the Tukituki river, and then moved

inland to near the present settlement of Pa-kowhai. In the meantime, Pare-ihe, the chief of Ngai-Te-Whatu-i-apiti, who had suffered so severely at the hands of Te Heuheu at Te Roto-a-Tara, hearing of the friendly relations subsisting between Te Wera and the Mahia branches of Ngati-Kahu-ngunu, decided to try and obtain Te Wera's friendship also. After consulting his *tohunga*, Te Ngōi, and finding the omens propitious, he proceeded with his tribe to meet Te Wera at his camp near Pa-kowhai. After many speeches, Pare-ihe sung his *tan*, or song, to the assembled Nga-Puhi (see page 58), which is said to have been greatly admired by Nga-Puhi, and after further talk it was agreed that Pare-ihe and his people should remove for a time to Te Mahia, for rumours of a fresh incursion by the Taupo and Waikato people were then current. Te Wera therefore departed for his home, whilst Pare-ihe first proceeded to Te Pakake *pa*, situated just inside Port Ahuriri, to try and persuade the people there to follow his example and remove to Te Mahia. But the people thought they were safe on their little sandy island and refused to go, so Pare-ihe went on and rejoined Te Wera at Te Mahia.

#### TE PAKAKE, 1824.

A very short time after Te Wera and Pare-ihe had met at Te Mahia, the news came that Te Pakake had fallen. The following is a native account of this affair:—

“The Waikato and Hauraki tribes, together with some of Nga-Puhi (? which Nga-Puhi) and Ngati-Raukawa, of Maunga-tautari, now assembled at Taupo, and from there returned to Ahuriri, and besieged the *pa* of Te Pakake in revenge for the death of Tu-korehu's son, Te Arawai, killed at Te Roto-a-Tara. After Pare-ihe had visited Te Pakake, the people set to with a will to fortify their *pa* so that it might not be taken. That *pa*, Te Pakake, is an island, but at low water it can be reached from the mainland by a sand-bank stretching out from the east side of the harbour. The island is situated on one side of the mouth of Ahuriri Harbour (the spit on which the railway station is built). This spit was the place where the people gathered mussels in former days.

“On arrival, one part of the *taua* occupied that sand-spit, and during the night time they used to attack the *pa*. Kawatiri was one of those in the *pa*: but the *taua* could not for some time gain any advantage. One night some of the young men of the *pa* took a fast canoe (*waka-napi*) and paddled off to the north end of Te Whanganui-o-Orotu towards Petane,\* and awaited there the advent of some of the enemy who were coming to join the others. Here they overheard some of the *taua* say the newcomers were expected the following

\* Petane is a modern name (Bethany). Its original Maori name was Kai-arero.

morning, and were coming overland *via* the Petane Beach, and that they intended to attack the *pa* of Te Pakake on the north side. The scouts now returned to the *pa*, when a number of young men assembled, and taking canoes returned to the place which the others had visited, where they also heard some of the *taua* talking of the expected reinforcement. Kawatiri was with this party, which waited in ambush for the *taua* to come along. It was quite dark when they arrived. Kawatiri stood behind some scrub and saw the foremost of the enemy appear. He was an old man. They engaged in single combat, but through the quickness of Kawatiri he killed his man.

"After the young men had returned to the *pa* with the spoil they had taken, the people of the *taua*, who occupied the point where mussels were gathered, went inland of the harbour to a place where *raupo* grew, and there made *mokis* (or rafts), which they brought down the Ngaru-roro River and then paddled along in the sea to the entrance of Ahuriri. The *taua* now embarked and assaulted the *pa* of Te Pakake. It was just at daylight that the *pa* was stormed, and then the people of the *pu* were defeated and a great many killed. Children at the breast were cast into the sea and were washed about by the waves, just like porpoises, whilst many adults were dashed on the shore by the waves.

"Those who escaped the massacre fled inland to the Ruahine mountains, whilst the *taua* stayed at the *pa* and consumed 'the fish of war,' and afterwards returned to their homes."

At Te Pakake the Ngati-Kahu-ngunu tribe lost a great many killed, among them Te Whā-ka-to of the Wairoa, whilst at the same time many people of rank were taken prisoners. The well-known chief Te Hapuku was captured, but subsequently made his escape and joined the tribes at Te Mahia. Tiakitai and Tomoana were also captured there. Te Koare of the Wairoa was another chief captured, but Te Heuheu gave him his liberty, and on the return of Te Koare to his home he sent twenty men with a *mere* as a present to his captor. Tareha, another well-known chief, arrived off Te Pakake in a canoe from the Wairoa just after the *pa* had fallen, and so was able to escape. The enemy also lost some people of consequence, and amongst them an uncle of Te Waru, Te Umu-kohu-kohu (younger brother of his father Te Utanga), the principal chief of Ngai-Te-Rangi of Tauranga.

Amongst the *tauu* that took the *pa* were a few of the Arawa tribe, Tuhoto, the noted *tohunga*, being one. But, notwithstanding his priestly powers, he submitted to being bounced out of some spoil he had secured by one of the Nga-Puhi chiefs.

After the fall of Te Pakake there was a further migration of the tribes living in the Here-taunga district to Te Mahia, but some of the

people remained in their old homes, and in course of time Te Pakake *pa* was again occupied by them.

We have seen, a few pages back, that Te Wera and Pare-ihe had returned to Te Mahia, and shortly after came the news of the fall of Te Pakake. Other events took place in the Wairoa District shortly afterwards that brought the northern Nga-Puhi on to the ground,\* but before relating them it is necessary to continue the story of the doings of Nga-Puhi in the north, so that a proper sequence of events may be maintained.

#### PEACE BETWEEN WAIKATO AND NGA-PUHI, 1824.

It will be remembered that after the siege and fall of Matakītiki to Hongi-Hika in May, 1822,† some women were left in the *pa* to open the way to peace, should Waikato desire it; and moreover (Captain Mair informs me) two young Waikato chiefs—Te Kihirini and Te Kanawa-te-whakaete—who had been taken prisoners, were returned by Hongi to their people, with this object also in view. These young chiefs with others proceeded to the Bay of Islands for that purpose, where the peace was ratified by a marriage between two high chiefs of the opposing tribes. This was a frequent practice in old days. It is believed to have been in the early part of 1824 that a party of Nga-Puhi visited Waikato to cement the peace between Hongi and Te Wherowhero‡. Mr. Fenton says: || “The Waikato party accompanied by the bride (Matire-toha, Rewa’s daughter) and sixty Nga-Puhi chiefs, under Rewa and others, started away from the Bay by direction of Hongi to return the visit of the Waikato chiefs to the Bay, and complete the peace by formally reinstating the tribes of (Lower) Waikato in their usual residences. When the party arrived at Takapuna (North Shore, Auckland) they were met by Apihai Te Kawau at the head of all the Ngati-Whatua sub-tribes—Te Taou, Ngaoho, and Te Uringutu—who treated them courteously and supplied them with food from Okahu (near Orakei), where at that time they were sojourning. The Taou people took the Nga-Puhi party up the Wai-te-mata River, and then across to Ongarahu, their settlement near the sand-hills of the West Coast, where they entertained them for three days. The Nga-Puhi party then returned down the river to Te Whau, dragging their canoes over the neck there into the Manukau Harbour, and thence, pursuing the route formerly traversed by Hongi (*via* the Waiuku and Awaroa Streams), they passed up the Waikato River.

“At Weranga-o-Kapu, an island in the Waikato River below Tuakau, they saw a party of Ngati-Paoa under Kohi-rangatira (the

\* The death of Te Rangi-wai-tatao.

† See page 95.

‡ See p. 109. || *Loc. cit.*, p. 70.

chief who escaped from the massacre at Mau-inaina in 1821) and Paraoa-rahi living in a *pa*; and, after arriving at the *pas* of Waikato on the Mangapiko River, a branch of the Waipa (at the site of Matakītaki, taken by Nga-Puhi in 1822), they found another party of Ngāti-Paoa, part of the original inhabitants of Mau-inaina. The Waikato chiefs of the *pas* were Te Kanawa and Te Roherohe (? Te Pohepohe) and the chief of the Ngāti-Paoa was Te Rauroha.

"The Nga-Puhi chiefs remained two years at this place and then returned to their own country. At the end of the year 1824 Te Taou and Ngaoho *hapus* of Ngāti-Whatua were living at Te Rehu (not far from the lunatic asylum, Auckland,) and at Horotiu (Commercial Bay formerly, now reclaimed, the present site of Fort Street and Custom House Street, Auckland,) and some at Okahu."

#### THE "COQUILLE" AT THE BAY, 1824.

In the same year, 3rd April, 1824, there arrived at the Bay the French frigate "La Coquille," commanded by Captain Duperry, the history of whose voyage has been written by the celebrated Dr. P. Lesson, the distinguished naturalist, and brother of Dr. A. Lesson, the author of several works on Polynesia. From Lesson's account we derive a few items bearing on this history. Taiwhanga,\* one of Hongi's celebrated warriors and father of Sydney Taiwhanga, the well-known Member of Parliament in later years, was a passenger in the "Coquille" from Sydney, as well as the missionary, Mr. Clarke, and so soon as they anchored in Paroa Bay they were visited by Tui. Korokoro's brother, who was then chief of the tribe residing at Kaouera (? Kahuwera). On the 5th April they were visited by Hongi, whom Lesson describes in full. From the fact of Hongi being at the Bay at this time, and from the events of next year, we must conclude that Polack is wrong in stating that Hongi left in this year for the East Coast and was away two years. Lesson remarks that Hongi "had never learnt to speak English, and has not even acquired the famous 'God-dam,' the first word in the language according to Beaumarchais." On the 10th April Lesson notes that Tui had gone

\* Taiwhanga lived at Kaikohe, on the road from the Bay to Hokianga. He was a great *toa*, or "brave," and accompanied Hongi on many of his expeditions. The Rev. W. B. Wade, in the account of his "Journey in the North Island of New Zealand," published at Hobart in 1843, says that in January, 1838, he stayed a night at Taiwhanga's home, Kaikohe. He was baptized by the name of Rawiri or David, and at that time was a consistent Christian, a fact that is also mentioned by Rev. H. Williams. That Taiwhanga in former days "cherished the widow and the orphan," a quotation from Mr. Wade's book will show: "He was formerly called Taiwhanga, and used to figure amongst the foremost of the bloodthirsty in their perpetual wars. In one of his fights he slew a chief, whose widow and three young children he secured as prisoners. Having barbarously killed and eaten the children in the presence of their own mother, he made her his wife!"



to Kororareka to join Pomare, who was about to carry the war "to Iapou or Ox Bay" (Hawke's Bay), and that they were to start directly the "Coquille" left.\* Lesson gives us a very fair description of the Maoris, and from it we learn that the word Pakeha was in use at that time for a European. The "Coquille" left the Bay on the 17th April, 1824, for Rotuma Island.

#### TRoubles AT WHANGAREI, 1824.

Mr. Fenton says that in 1825 (which must be read 1824) that a party of Te Uringutu *hapu* of Ngati-Whatua, under their chief Hakopa Paerimu, who with Ruka Taurua were making a fishing visit to Motutapu Island, near Waiheke Channel, were attacked by Te Rori and many of them killed, amongst whom was Piopio-tahi, a relative of Paerimu's, and twenty women were captured. I cannot ascertain where Te Rori came from, but it could scarcely be Te Rori Taoho of Kaihu, who is nearly related to Ngati-Whatua. "Apihai-te-Kawau with the tribe Ngaoho, and Te Waka-ariki with the Taou tribe (both of Ngati-Whatua), arrived at Motutapu in the night time, and were urged to renew the contest with Nga-Puhi, but declined, and retired with Te Uringutu to the Kumeu River, upper Wai-te-mata." It was necessary that this blow should be avenged, however, and therefore soon after "a party of revenge was despatched, composed of Te Taou and Ngaoho, accompanied by Ruka Taurua and Te-Ao-o-te-rangi, at the head of some Ngati-Tahinga of Waikato, and they advanced to Whangarei where they planned and executed a very successful surprise against the Para-whau tribe, a branch of Nga-Puhi, who, being from their position accessible and handy, seem to have been selected as objects of attack whenever an *utu* account wanted a victim to balance it. Many men were killed and forty women taken prisoners, with whom the *taua* returned to Kumeu."

The Maori account differs a little from this. It says that some time after the return of Ngati-Whatua from the great Southern expedition in 1822, some of them went to Mahurangi to live, where they were attacked by Te Tirarau of the Para-whau tribe of Whangarei, and were driven to Motutapu, where they were assailed by Te Rori of Nga-Puhi, and again beaten. After this an expedition of Taou went north in canoes to Mahurangi to seek revenge for their losses, and after dragging up their canoes on a *wahi-tapu*, or burial-place, attacked the Para-whau, killing a number of men and bringing back forty women as prisoners. "After this came Te Ika-a-ranga-nui." The probability is that the *taua* did go to Whangarei, for Bishop

\* "Voyage autour du Monde," Brussels, 1839. The "Coquille" was subsequently re-named "L'Astrolabe." This expedition of Pomare's was to join Te Wera and aid the Urewera in their war on the Wairoa.

Williams says, p. 60\* : " The people of Bream Bay (Whangarei), who were Hongi's allies, felt insecure in their position, which was a sort of borderland between the hostile tribes ; and through fear of the Thames natives they came to live at the Bay of Islands. Rangi was a chief of some rank in this tribe (Te Para-whau), and he with his small party took up their abode about a mile from Paihia, where they came under the frequent attention of the missionaries. This was during the year 1824."

These Northern expeditions occurred, it is believed, early in 1824, for it is said a short time after them " Te Taou, Ngaoho, and Te Uringutu hapus, to the number of two hundred, settled permanently at Okahu, Wai-te-mata, and made the place the headquarters of the tribes. They had been living here *about a year* when the battle of Ika-a-ranga-nui took place (Feb., 1825). From the time of the battle of Mau-inaina (in November, 1821,) the Tamaki District had been entirely abandoned " (as a permanent place of residence).

Ngati-Whatua in thus playing a principal part in the defeat of Te Para-whau at Whangarei were only increasing the debt of *utu* which they owed Nga-Puhi, which, added to the signal defeat they gave the latter at Moremo-nui in 1807, aroused Hongi's wrath to the highest pitch, and moreover Te Tirarau and the Para-whau tribe had also suffered so severely at their hands that it became necessary to obtain an ample revenge. This was secured at Te Ika-a-ranga-nui in the following year, but before describing that great battle we must return south to Hawke Bay and relate the cause of Pomare's expedition, which Dr. Lesson states (above) was to start from the Bay about April (or May), 1824.

#### DEATH OF TE TOROA AND RANGI-WAI-TATAO, AT TE WAIROA, 1824 ?

More than one instance is known in Maori history of an attempted introduction of a somewhat different belief to that usually current. It is probable that at the time we write of (about 1822-24) the knowledge of the introduction of Christianity into the North, and some idea of the new tenets, had spread to Waikato and other parts. The Ngati-Paoa tribe of the Thames had more than once visited the Bay of Islands between the years 1815 and 1820. They were related to Korokoro, the well-known Nga-Puhi chief, and could thus do so in safety. Moreover Marsden had visited the Hauraki tribes in 1815. From Hauraki the news would easily spread to the neighbouring tribes of Waikato. It is in the natural course of things that the knowledge of doctrines varying from the old Maori beliefs must have given rise to some doubts in the gods of old. However this may be, we find at this

\* " Christianity amongst the Maoris."

time a prophet arising in Waikato, named Te Toroa, who introduced a new god named Wheawheau, and with a form of ritual which has been described as something akin to the Hauhauism of the sixties. Full of zeal for his new god, Te Toroa came to introduce it to the knowledge of the Ure-wera tribe of Rua-tahuna, who declined to have anything to do with it and passed him on to the Ngati-Kahu-ngunu of the Wairoa.

Ngati-Kahu-ngunu, who had lately suffered at the hands of Waikato, (at Te Pakake) saw here a chance of obtaining some *utu* and at the same time of serving the gods. Ranga-ika of the orthodox faith arose, and by killing Te Toroa, secured both ends. In doing so he also gave another *take* to the Ure-wera tribe by killing their clansman Te Rangi-wai-tatao at the same time. This occurred at a place called Orangi-moa, at the Wairoa.

#### TE MAU-TARA-NUI GOES TO TAI-A-MAI, BAY OF ISLANDS, 1824.

The Ure-wera tribe had now several *takes* against Ngati-Kahu-ngunu, some of which had only been partially repaid. It was obvious to all that the Wairoa tribes were getting too bumptious, and must be put down, but it is clear from what follows that the Ure-wera doubted their own power to effect this alone. It must be remembered that Ngati-Kahu-ngunu is one of the largest and most powerful tribes in the country.

Some desultory fighting now appears to have taken place about Waikare-moana Lake and near the Wairoa, but not sufficient to satisfy the Ure-wera chiefs, especially Tipihau. In order to raise a war-party on a larger scale, he conceived the idea of enlisting other tribes in their quarrel, and especially some of those who had acquired muskets. The many warlike expeditions of Nga-Puhi on the East Coast had induced a wonderful belief in the power of these weapons, and the successes of the Northern tribe was the theme upon which each warrior dwelt at every gathering. But first Tipihau had to rouse his own tribe to a sense of the importance of his project. With this object, taking advantage of the visit of Te Mau-tara-nui\* to Maunga-pohatu, he adopted an old Maori custom, and sang a song, which in this connection is called a *tiwha*. This is it, but it was in reality an *oriori* or lullaby sung to his grandson, Tupua-horo-nuku :—

E Tama ! E Tupua ! e tangi nei ki te kai mahanu,  
A, whaia e koe i muri i a Hongi ;  
Kia homai ai ana kai māna  
Koia te pungapunga, koia te para-raka,  
Koia te poaka ; nga kai ra—e—

\* Te Mau-tara-nui was at once one of the principal chiefs of Tama-kai-moana branch, of the so-called Ure-wera and also of Ngati-Awa, Whakatane, Bay of Plenty.

I whakaahua ai te poho;  
 Ka tika, hoki mai, kia whangaia koe,  
 Ki te putiki whai-hanga,  
 Kia takaia koe,  
 Ki te manu rere rangi—  
 "Te rau o Titapu,"  
 Kia pai ai koe te haere ki waho ra,  
 Nga wai e rere i roto Te Wairoa,  
 Tena ano ra to koka te moe tonu mai ra,  
 I te umu-pongipongi, i te umu-whakaware,  
 I te umu-kai-kino; nohea e mana!  
 Whaia e koe nga kupu o te riri,  
 He mea ka tupono ki mua ki te tangata  
 Ka kapiti runga nei,  
 Ka kapiti raro nei,  
 Ka kapiti te whenua nei,  
 He pokanga Nuku, he pokanga Rangi,  
 He tai ka tuku atu, he tai ka heke atu,  
 Mimiti pakora, te tai ki Hawaiki.

TRANSLATION.

O my son! O Tupua! crying there for food;  
 Thou should follow after Hongi,  
 That he might give thee of his strengthning food  
 Of the *pungapunga* and *parareka* (potatoes),  
 Of hogs also, the strengthning food<sup>1</sup>  
 That makes a fair round belly;  
 'Tis so, and on thy return thou shall be fed  
 With the gallant plume,  
 And be adorned  
 With the bird of skyward flight.  
 The plume of Titapu (of *huia* feathers)<sup>2</sup>  
 That thou mayest handsome appear,  
 On the streams that fall into Te Wairoa beyond,  
 Where liest thy mother (female relative) in death-sleep.  
 In the ovens debasing ovens insulting,  
 But it shall not disgrace us!  
 Follow thou the words and deeds of war,  
 And if may be thou fronts thy enemy,  
 Then all above shall close—  
 All below shall close—  
 The very earth shall close.  
 The earth shall pierce, the heavens shall pierce,  
 Like a passing tide, a falling tide,  
 A dried-up tide to far Hawaiki (death).

The *tiwha* is a song sung to induce others to join in the quarrel of the singer. The meaning of the above is conveyed in metaphor as usual, but it is quite clear to those accustomed to such a style of composition, and Te Mau-tara-nui at once understood it and made

<sup>1</sup> These foods are intended to be emblematical for powder, bullets, and muskets.

<sup>2</sup> "Te rau o Titapu," sometimes said to represent *huia*, at others, albatros plumes. Titapu is the name of an island (traditionally) said to have once existed off Cooks' Straits, and frequented by albatros, but now sunk beneath the sea.

preparations to act on the hints conveyed. After a discussion lasting all night, he decided to visit the Nga-Puhi tribe at their home in the north to induce them to take up the cause of the Ure-wera. Before leaving on his errand, in parting from the people, he said: *Hei koni! Nga huahua i muri i ahau, maku* ("Remain here! Let the birds, preserved after I am gone, be for me"), meaning that the Ure-wera people should lay in a store of *huahua* (or preserved birds) as provisions for the succour he intended to bring. How many people accompanied Te Mau-tara-nui on his adventurous journey we know not, though Piki, of the Ngati-Koura *hapu*, and Te Iripa, a younger brother of Te Mau-tara-nui's, formed part of the expedition; but a high chief like him would not travel without a sufficient following to sustain his rank. He proceeded at first to his own relatives at Whakatane, and thence on to Tauranga to visit the Ngai-Te-Rangi chief Te Waru, who agreed to render assistance. From there he went on to Hauraki (Thames) and enlisted Tu-te-rangi-anini of the Ngati-Tama-te-ra tribe in his cause. Again he passed onwards—by water, for it would have been dangerous to have gone by land.—to the Bay of Islands, the Ngati-Paoa tribe of the Thames providing the canoe, to Tai-a-mai, to visit Pomare. After the usual ceremonies, Pomare asked, "What is the reason of thy journey?" "A death has occurred at the Wairoa, Rangi-wai-tatao has been killed." "It is well," said Pomare, "I will help you." Then said Te Mau-tara-nui, "After I have gone, when Mata-riki\* is high up, and the *huahua* have been preserved, in the fourth month (*i.e.*, October), follow after me." They then arranged that Pomare should follow by sea, "by the west," in which I think the Maori narrator makes a mistake, whilst Te Mau-tara-nui should make the attack on the Wairoa overland. It was arranged that Pomare should proceed by sea, as it was feared that Nga-Puhi would not be able to restrain themselves, and would get embroiled with Ngati-Awa if they came overland *via* Whakatane. And then Te Mau-tara-nui returned home to make preparations.

The Ure-wera say that Pomare's expedition left the Bay of Islands soon after Hongi's expedition got back from Mokoia, Rotorua, but this was in September, 1823, and I think the date given by Lesson is the correct one, *i.e.*, about May, 1824. He came on right round the East Cape and down the coast to Te Mahia, where the Nga-Puhi chief Te Wera was living, and thence to the Wairoa.

In the meantime the allies from the other tribes, who were to take part in the coming expedition, had gathered at Rua-tahuna, where no doubt the *huahua* (or preserved birds) arranged for by Te Mau-tara-nui was duly appreciated, for the Ure-wera country is celebrated for this delicacy.

(To be continued.)

\* Mata-riki, the Pleiades.



## NOTES AND QUERIES.

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### [131] Ancient Canals, Marlborough, N.Z.

I had occasion to visit the White Bluff, being the South point of Cloudy Bay Marlborough, and about  $3\frac{1}{2}$  miles North of the mouth of the Awatere River. The road, for the last few miles, goes through a good many old Maori clearings; these appear to be clearings for the growth of vegetables of some kind, and are, generally, roughly rectangular in shape, and the stones that have been carried off have been piled up round the edges. I suppose there must have been a dozen, or 20 or more, as I only noticed those close to the road. Mr. S. M. Neville, who owns the Thurston Estate, through which the road runs, informs me, that intersecting the "Mud Flats" which formed the Northern portion of the Clifford Bay, it has been estimated that there are about 14 miles of artificial canals, or water courses averaging about 10 feet wide, which have evidently been made by the Maoris in former times. I cannot vouch for the length here given—I believe it is merely a rough estimate. We have no detail Survey showing these channels, but I have seen a few of them, and they certainly appear to have been constructed, and are artificial water courses. It is supposed that the Maoris constructed these channels in order to facilitate their operations in catching eels, or ducks, or both. As I thought probably you had not heard of these before, I have taken the liberty of communicating these particulars to you, as you might perhaps consider it worth your while to visit the locality and judge for yourself. On the map of Clifford Bay Survey District, most of this locality is marked "Mud Flats," so it would be of no use my sending you any plans.—C. W. ADAMS.

[We suggest that Mr. Adams himself should follow up this by exploring and making a sketch map of these canals, and then write an article for the "Journal." Taken in connection with Mr. J. Rutland's discoveries in Pelorous Sound, they seem to show a phase of old Maori life with which we are little acquainted.—ED.]

### OBITUARY.

WE take the following from the Thirty Seventh Annual Report of the "Hawaiian Evangelical Association" for June, 1900, in reference to one of our late members:—

"The Revd. Charles McEwen Hyde, D.D., Principal of the North Pacific Missionary Institute, and Recording Secretary of the Board of the Hawaiian Evangelical Association, died October 18th, 1899, in Honolulu, in the 68th year of his age. Coming to this city early in 1877 as a missionary of the American Board, he has for more than twenty years been closely identified with the religious and educational work of the country. As Principal of the Institute, he has had in his hands the training of all the Hawaiian pastors and missionaries of this generation; he kept in close touch with them till the end of his life, and they greatly miss his friendship. With great industry, executive ability and power of leadership, he has made himself felt as an influence for good in many departments of Christian work. As a teacher, writer and counsellor, his presence was invaluable; we felt his power and willingness, and laid on him "burdens which no one else was found ready to bear."

We also notice in the same publication the death on the 20th May, 1900, of Albert Francis Judd, LL.D., Chief Justice of the Supreme Court of Hawaii, and lately a member of this Society.



## TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held in Wellington, on the 4th October, 1900.

The following new members were elected :—

- 314 A. Hoby, Wellington
- 315 Murdock Fraser, New Plymouth
- 316 Robert C. Hughes, New Plymouth
- 317 William Kerr, New Plymouth
- 318 W. L. Newman, New Plymouth
- 319 T. W. Fisher, New Plymouth
- 320 Mrs. Jollie, New Plymouth
- 321 Arthur H. Brown, Rarotonga
- 322 Edmund Newman, Cheltenham, England.

Mr. Tone gave notice to move at the Annual Meeting, "That the headquarters of the Polynesian Society be removed to New Plymouth."

The following books, pamphlets, &c., were received :

- 1025 *The Geographical Journal*. May, 1900
- 1026 " " June, 1900
- 1027 " " July, 1900
- 1028 *The Science of Man*. June 21, 1900, and August 22, 1900
- 1029 *Revue de l'École d'Anthropologie, Paris*. 15th July, 1900
- 1030 *Journal of Royal Colonial Institute*. Vol. xxxi., part 8
- 1031 *Na Mata, Fiji*. September, 1900
- 1032 *Proceedings of the Canadian Institute*. February, 1900
- 1033 *Queen's Quarterly, Canada*. Vol. viii., No. 1
- 1034 *Trans. Literary and Historical Society of Quebec*. Nos. 22 & 23.
- 1035 *Archivio per l'Anthropologia*. Vol. xxix, Fasc. 3
- 1036 *La vie de Joseph François Perrault*. 1898
- 1037 *La Géographie*. Paris. No. 7, 15th July, 1900
- 1038 *Annual Report Smithsonian Institution*. 1899



A Meeting of the Council was held in Wellington on 29th October, 1900.

The resignation of Messrs. W. J. Butler and W. S. Reid were accepted.

Mr. Henry Nicholas, of Rarotonga, was elected a corresponding member.

The Secretary was instructed to send no more JOURNALS to members who were two years in arrear, and to again remind all unpaid subscribers.

It was carried, "That this Council is of opinion that the Executive and Headquarters should be removed to New Plymouth."

The following pamphlets, books, &c., were received :—

- 1039 *O le Sulu Samoa*. September, 1900
- 1040 *Geodesy. Variation of Latitude, Hawaiian Islands*.
- 1041 *Bulletin de la Société de Géographie, Paris*. 15th August, 1900
- 1042 *Boletin Academia de Ciencias de Barcelona*. October, 1899
- 1043 *Revue de l'Ecole d'Anthropologie de Paris*. 15th August, 1900
- 1044 " " " 15th September, 1900
- 1045 *Notulen Bataviaasch Genootschap*. Deel 38. Af. 1
- 1046 *Queensland Geographical Journal*. Vol. xv. 1899-1900
- 1047 *Journal Asiatic Society of Bengal*. Vol. lxi. Part 1, No. 1
- 1048 *Journal Anthropological Inst. of Great Britain*. Vol. 29, Nos. 3 & 4
- 1049 *Transactions Canadian Institute*. December, 1899
- 1050 *Na Mata, Fiji*. October, 1900
- 1051 *Tokyo Imperial University Calendar*. 1899-1900

## CHANGE OF HEADQUARTERS. &c.

Attention of Members is requested to the consideration of the following :—

At the next Annual Meeting the Council will propose that—

"The Head-Quarters of the Society be removed to New Plymouth."









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No. 4

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1900.



# POLYNESIAN SOCIETY.

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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Government Buildings, Wellington, New Zealand.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i, ii, and iii are out of print.



## SPIRITUAL CONCEPTS OF THE MAORI.

BY ELDON BEST, OF RUA-TAHUNA, TUHOE-LAND.

[Being an attempt to record the Maori conception of the the spiritual nature of man, together with some account of various elemental principles pertaining to human life—as believed in by the old time Maori.]

### PART I.

IT has long been a source of surprise to me that some one qualified to write on the above subject has not given to the world a monograph on the spiritual beliefs of the Maori, that is to say, the native idea of what constitutes life, what vital essences man is endowed with, and what occurs at death, whether man perishes entirely as the breath leaves the body, or whether some spirit or essence then passes from the body to reappear and live on in another world, or under other conditions.

It is the lack of any such monograph that has decided me to place on record such notes as I have myself collected from natives as bearing on this subject and thus endeavour to throw some light, however dim, on this dark page of Maori life.

It is with great diffidence that I approach the subject, for two very good reasons. In the first place, on no subject can a person be more easily misled than that of the spiritual or religious beliefs of a people living in that second culture stage termed by ethnologists, barbarism. Secondly, I am by no means competent to undertake the task of describing even the little that I do know. I can merely say that all information contained in this article has been collected by myself from the elder generation of natives now living, and has been carefully checked by comparing statements made by different natives, and where a difference of opinion occurs, it is so stated.

There appeared, in a recent number of the *London Times*, a review of a work entitled "The Making of Religion," by the well known author, Mr. Lang. The review states: "Mr. Lang is most successful in his criticisms of modern philosophers who have approached the study of savage life with preconceived ideas as to the religions of savages and with a determination to find just what falls in with their theories."

Also, "This volume puts in juxtaposition facts of savage life and the records of the Psychical Society. The sorcery, magic and enchantments of the savage are compared with clairvoyance and telepathy. Many of the phenomena of mesmerism and hypnotism are survivals of savage life. . . . the object of this book is to show that savages are not the besotted fools whom science a few years ago delighted in representing, but that they have ideas as to the mysteries of life much like those of civilised nations."

The first sentence of this extract points out the great danger to anyone who attempts to collect at first hand the religious ideas of a savage or barbarous people, a danger which cannot be too carefully guarded against. In the second, there is also much matter for thought inasmuch as many singular phenomena of human life, which are yet puzzling ourselves, were known to various ancient peoples, and moreover the key to, and knowledge of, some wondrous phenomena are now retained by barbarous or semi-civilised peoples alone. An example of this is the strange power held by divers races from Asia far into Polynesia, of being able to withstand fire, a power which was undoubtedly possessed by the higher class of native priests among the Maori.

As to our native races being "besotted fools," such a remark could only come from a person but little removed himself from that intellectual status, or quite ignorant of the life, knowledge and habits of thought of such peoples. I have even heard it stated by presumably intelligent people that the Maori has, and had, no knowledge or power of abstract thought. This statement will, I trust, be disproved by the following information taken down directly from the lips of native speakers, such speakers moreover being the elderly men of the Tuhoe tribe, the most conservative of Maoris and who have ever held themselves aloof from the intruding *pakeha* (European).

In the higher culture stages there is but one spirit or essence pertaining to man, viz, the soul, which at death leaves the body and fares onward to another realm where it continues to exist for all time in a state of calm beatitude, or otherwise, according to the deserts of the individual on earth. But among races not so far advanced on the road of mental progress we note that the heaven is of a more worldly nature, the life therein being of a sensual type, and also that man may possess two distinct spirits or essences. The heaven of the Mahometans is an

example of the first part of the foregoing sentence, and the latter is represented by the ancient Egyptian belief that man possessed two distinct spirits. The Ka, which equals the Maori *wairua*, was a sort of double, a kind of shadowy self, which left the body and returned to it as in dreams. The soul was a still more subtle essence, which at death went to the gods, was judged by Osiris, and rewarded for its merits or punished for its sins.

The Ka of the ancient dwellers by the Nile thus closely resembled the *wairua* of the Maori but differed from it in the fact of not leaving the body at death but continued to abide therein for all time, save an occasional jaunt outside, to take the air and partake of shadowy food, but incapable of existing without a physical basis in the old body, or some likeness of it. Even the soul occasionally came to visit its former abode. Hence the custom of embalming the bodies of the dead in ancient Egypt.

In descending to a lower round of the ladder of progress, we observe certain peoples who, although possessed of the power of abstraction sufficiently to endow man with a spirit and possibly other subtle qualities or essences, yet have not advanced to the conception of a heaven wherein the spirit of man takes up its abode at death, there to dwell for all time. On this plane of thought we find the Maori of New Zealand and his brethren of the Many-Isled sea.

The evolution of the belief in a spirit or soul may be compared with the growth of written language. We do not find that inferior races are incapable of assigning a spirit or a spiritual life to man. On the contrary they assign too much and often endow man with several distinct essences, as the Maori, Burmese, &c. As a people advance in mental and general culture they shake off these superfluous and elementary doctrines, until they arrive at the idea of the one spirit of man, the soul. In like manner has the noble phonetic alphabet of to-day advanced through many processes during untold centuries, from crude pictographs by way of ideographs, cumbrous arbitrary symbols and syllabaries, and many other graphic milestones of the past.

A culture stage forms or evolves its own grade of religion. An inferior race cannot be lifted to a high plane of religious feeling or morality merely by the adoption of the outer forms of a superior religion. The majority of the so-called Christian Maori are almost as deeply imbued with superstition at the present day as obtained in the last century.

The Maori were not agnostics, inasmuch as they had a firm belief in their *atua* (deified ancestors, &c., &c.), and also in their cosmogony. They had not risen to monotheism but were polytheists of a most pronounced nature. Their so-called gods were as the sands of the sea-shore in number. In the first place were the personifications of primal



chaos, then Rangī (the Heavens), the father, and Papa, the Earth Mother. Then came their descendants, Tane, Tu, Rongo, Tangaroa &c., the presiding genii or tutelary deities of forests and birds, of wars, of peace and cultivation, and of the ocean, together with the heavenly bodies and the personifications of water, fire, &c., &c. Again there were vast numbers of deified ancestors, of war gods, both universal, as comets &c., and tribal, as caco-demons, a malignant form of demon which originated in still-born children.

It is well to state here that the Maori really worshipped nothing. His so-called gods were beings to be feared, not loved. Dour, man-slaying demons, to cross whose will spelt death, swift and sure. Compare Tiu, the war god of the ancient Teutons, to look on whom was death.

The few beings of a higher or more peaceful nature, such as Rongo and Ioio-whenua, were in a decidedly lower scale, and Rongo, who made for peace, had but few invocations addressed to him, whereas those pertaining to Tu and Maru, the supreme war gods of the ancient Maori, were most numerous.

The Maori of old did not pray to his *atua* as we understand the term "pray." His *karakia* (usually described as prayers) were but incantations or, in some cases, invocations.

The term *atua*, commonly translated as "god," was most comprehensive. It included malevolent demons, fairies, deified ancestors, natural phenomena, personification of pain or disease, &c.

Those subjects however would occupy too much space to explain here and must be reserved for a future paper.

The Maori religion was essentially of an esoteric nature. The strange powers held by the old time *tohunga* or priest, as hypnotism, ventriloquism, the power of passing uninjured through fire, as also the knowledge of the sacred genealogies *i.e.*, the theogony of the most ancient Polynesian race, their cosmogony, their anthropogeny, their cryptic *karakia*, their sacerdotal terms and expressions, unknown to the common people, their strange beliefs and hallucinations, their systems of ontology, psychology, psychomancy, eschatology, oneirology, physiolatry, their mystic rites, their system of sacred fires, so closely resembling those of ancient India and the pre-Semitic peoples of Cheldea—all these and many other matters, profoundly sacred to the Maori, were known but to a select few of the tribe, were jealously guarded and taught but to a few carefully selected neophytes of each generation, in a special house set apart for such sacred matters, during which period the novitiates were under strict laws of *tapu* and were not allowed to return to their homes or visit friends.

We will now proceed to speak of the psychological phenomena noted while studying the Maori conception of the spiritual attributes

of man. In doing so we shall be drawn outside the radius applying strictly to such beliefs, and be compelled to follow other paths of abstract thought, as trodden by the ancient Maori in his crude endeavour to discover what life is, whence it comes and whither it may go, to account for the origin of man and of life, of disease, pain, and death. As also his efforts to endow man with an immortal element, influenced as he was by the universal desire for immortality, that life might continue in some similar form after the perishing of the earthly body.

To do this it will be here necessary to describe certain terms employed by the Maori to denote divers elements of the human body, &c., as also others pertaining to other matters. These terms are given below in the order in which we propose to describe, or explain them:—

Wairua  
 Hau, apa hau, and kumanga kai  
 Mauri  
 Manawa  
 Kehua and kikokiko  
 Ngakau  
 Ate  
 Hinengaro  
 Ata  
 Ahua  
 Māwe  
 Aria and kohiwi

#### WAIRUA.

The *wairua* of the Maori is the spirit of man, the native concept of such. The Maori had not evolved a belief in a human soul, or spirit, or *psychē*, which is judged after death, as in the case of the ancient Egyptians. The *wairua* is equivalent to the Ka of the Egyptians, the shadowy self which leaves the body during dreams and wanders afar off. With this exception, however, that the Ka continued to abide in the body after death, whereas the *wairua* of the Maori finally leaves the body at death, and descends to Hades, the underworld, in Maori "*Te Po*"—i.e. the realm of darkness or gloom and the abode of Hine-nui-te-Po—the personification of death and goddess of Hades.

The *wairua* may be termed the astral body, an intelligent spirit or essence, a sentient spirit. It is the *wairua* that leaves the body during sleep (i.e., when the sleeper dreams), thus the *wairua* can leave the body without injury thereto, though if one's *hau* be taken away the body perishes, as will be seen hereafter. The *wairua* of a person, when that person is dreaming, has left his body, and is probably at some distant place (of which such person is dreaming). It is probably greeting the spirits (*wairua*) of other persons, possibly those of the

dead, or is on the look-out for any danger which threatens its physical basis, that is to say—the body of the sleeper.

Hence it is exceedingly bad form to waken a sleeping person suddenly, as by shaking him or calling to him in a loud tone of voice. Rather should you allow time for the *wairua*, which may be absent, to return to the body of the sleeper. Hence, the old Maori will waken a sleeper by calling gently to him and gradually raising his voice, thus giving the *wairua* warning and time to return. Should a person be awaked suddenly—his body starts or moves suddenly, that is *oho mauri*, it is the *wairua* returning to the body, it is back in a moment, but it is somewhat of a shock to the person. The *wairua* lives on after death of a person, but the *mauri* or spark of life is extinct, and the *manawa ora* or breath of life has departed for all time.

I have heard it stated by natives that the *wairua* is the source of all moral ideas, prompting a person to perform good or evil actions.

If a person is trying to bewitch (*makutu*) me, my *wairua* will discover the fact as it wanders forth, as I sleep. It will then return and say to me:—"So and so is meddling with you," thus giving me timely warning. Again, among the natives, should a weaver of cloaks (made from the fibre of *phormium tenax*) see in a dream such a garment suspended, as on the *turuturu* (two upright sticks on which a cloak is suspended while being woven), it is really the *wairua* of the weaver who sees it. Such an occurrence is termed an *aroakapa* and is an evil omen (*aitua*) for the weaver. There is no escape for her, it is impending death or disaster giving warning of its approach, and the *wairua* perceives it and warns the sleeper.

When camped at Te Whaiti some years ago, I received a visit from the head chief and patriarch of the Tama-kai-moana the sub-tribe residing at Maunga-pohatu, who had brought in three of his grandchildren that they might attend the native school at Te Whaiti. He was anxious that I should act as a sort of foster parent to them, the result being that they spent much of their time in my camp. Some time after one of them died of influenza while at Te Whaiti. When near her end, her father sent a message to me as follows:—"Greetings to you, the *wairua* of our child, Marewa. Come at once. She is going." Here I was actually termed the *wairua* of the child, presumably for the reason that I had fed her and looked after her. Again, in writing to me some time after the child's death, her mother said—"Greetings to you the *wairua ora* (living spirit or spirit of life) of the child Marewa." In meeting relatives of the child, they often greet me—"The *wairua ora* of your grandchild, of Marewa."

Tiro, a child of about eight years of age, whose father had long been absent on the West Coast, said to me—"I long to see my father

again. I think that I will shoot myself, that my *wairua* may go to him"—i.e., that she might visit him in the spirit.

When the Pu-Taewa, of infamous memory, jailed Makurata of Tuhoe, her friends wrote to her, as she lay in prison. "Be of good cheer. Although you are afar off, yet our *wairua* are ever with you."

The word *kūmāmā* means "to desire or long for certain food," it is applied to invalids and pregnant women. The following remark was overheard by myself:—"Kua kumama ake te tupapaku ki tetahi kai māna, katahi ka tas mai te wairua ora ki roto ki a ia"—i.e., the sick person desired a certain food, (when obtained) then the *wairua ora* entered him.

When camped with us in a survey camp in the wilds of Huiarau, where the fare consisted of bacon and biscuit, old Paitini one day announced his intention of visiting a native village in the valley—"Kia kite ahau i te wairua o te taewa"—That I may see the *wairua* of the potatoe—a food on which the mountaineers of Tuhoe land principally subsist.

In the days when the demi-gods flourished, strange things were done. At page 58 of White's "Ancient History of the Maori" Vol. 2. may be found an account of certain beings implanting the *wairua* in a still-born child, which child lived and became the wondrous Maui of famous deeds.

This Maui went a fishing one day, and his hook became fixed in a sub-marine land which was so heavy that it took him three moons to pull it to the surface, and even then he had to call in the services of Rupe (the personified form of the pigeon, said to be an elder brother of the above Maui). Maui went to Rupe and transferred his (Maui's) *wairua* to Rupe\* and then placed the end of his fishing-line in Rupe's beak. Rupe flew skywards and drew up a great land (New Zealand) from the ocean. Thus that bird became an *atua*, because he was imbued with the *wairua* of Maui.

At some ancient period a form of religion termed *Mangamangai-atua* was evolved in, or introduced into New Zealand. The ritual was not of a high order, judging from the form of words used. The people gathered together and, while standing, went through a performance of causing the hands to quiver, rolling the eyes, and reciting a certain form of words, of which I can make nothing. It appears to have been something after the manner of the vagaries of the Corybantes of Cybele. In the case of the *Mangamangai-atua* each person is said to have been possessed of a *wairua* (other than his own). My informant stated, "Possibly they were *wairua* of the dead."

\* This act would probably endow Rupe (Maui-mua) with the great physical strength of Maui the younger.

In travelling at night should a native commence singing, that is an evil omen and is termed a *tupaoe*.<sup>\*</sup> The *wairua* of the singer has detected some misfortune or disaster approaching the body which shelters it. The singer knows nothing of the coming death or trouble, he cannot perceive it, but his *wairua* knows all about it, and thus prompts him to sing at night. This is one way that the *wairua* has of showing that danger exists for the body.

Should a sleeping person see or hear another threatening him, it was really his *wairua* who saw or heard it. Thus the Maori, seeing that a sleeping person's eyes are closed, and that he does not hear, have evolved this idea that the *wairua* possesses the faculties of sight and hearing, is in fact a sentient spirit.

Among the Tuhoe tribe the delirium or wandering of a sick person is termed *kutukutu-ahi*. It is said by them to be the *wairua* of the invalid talking at random, and is looked upon as a fatal sign.

When, in sleep, a person's *wairua* leaves his body, and in its peregrinations observes some approaching calamity for the sleeper, or a relative thereof, such an instance of second-sight is termed *rātā*. In Malay the term *lata* denotes the hypnotic power.

According to Maori tradition, one Irakewa was an influential man of the land known as Tawhiti, some 500 years ago, a land that lies far away towards the rising sun. And, as Irakewa slept, his *wairua* came from that far land and traversed the great seas to Aotea-roa (New Zealand), and then returned to Tawhiti. When Irakewa awoke, he said to his people:—"There is a land far away which is a good land for you to go to. There is a waterfall there, and a cave on the hill-side, and the rock standing in the river there is myself." That rock was the *kohiwhitanja* of Irakewa. Then the vessel *Matātua* came from that land and brought many people to Aotea-roa. And they found the waterfall, the cave, and the rock at Whakatane, in the Bay of Plenty, where they settled and where their descendants have since dwelt, even twenty generations of men.

"If, when singing in our house at night, we hear a voice singing out side, that is a *waha wairua* (a spirit voice). It is an evil omen and is termed an *irirangi*."

If a man kills a relative, or any person of his own tribe, the body is not eaten, or the *wairua* of the same would destroy the eaters.

The term *hūtōrōrē* is applied to a jet of gas from burning wood. It is a spirit (*wairua*) that has come to get fire for itself. It is also a sign of rain.

"Should my child die, I would perform over it the right known as *hirihiri* (a form of divination) that the child's *wairua* or *manawa* (breath or heart) might inform me as to the cause of death."

<sup>\*</sup> Cf. *Kai-paoe* = a wanderer.

In war, when nearing an enemy's stronghold, it was an ancient custom to halt and kindle a fire, over which the priest recited certain incantations in order to cause the *wairua* of their enemies to enter, or be drawn into, the fire, and there be destroyed. After that, success was assured for the attacking party. But should the priest of the enemy be more powerful and his incantations possess greater *māno*, then the attack will fail, for the more potent *karakia* will retain the *wairua* of the garrison.

The bull-roarers (*puwerekua*) formerly used by the Maori produced a loud whirring or roaring sound when swung round. This noise is said to have been caused by the *wairua* of the operator.

During sleep, should a person's *wairua* descend to Hades and there forgather with the *wairua* of another person, that is termed a *Pō-mariko*.

The following legend looks as if the *wairua* of the dead sometimes returned to their former abode, that is, to the bones of the dead. "In former days, a traveller was pursuing his way through a forest, when he was overtaken by the shades of night (*maru ahiahi*). He sought shelter in a cave, into which he carried his sleeping mat and his provisions. It happened to be a burial cave (*whara*) in which lay the bones of Tu-wharetoa and many another famed warrior of old. As the traveller lay down to sleep he heard the *wairua* of Tu-wharetoa and others, of many generations, singing, chanting a weird incantation in that dark cavern. Then he arose and left, lest the anger of the gods fall upon him."

The *wairua* of the dead were said to have sometimes returned to this world in the form of butterflies, a form of belief in transmigration. In Samoa they are said to return in the form of moths. A similar belief obtains among certain peoples of the East Indies, for which see that most interesting work, "Anthropological Religion," by Max Muller, p. 291. The gods of the Niassans, of whom he speaks, are deified ancestors, the sun and the powers of nature.

At the time when I was engaged in collecting the songs of the Tuhoë tribe, an old man said to me. "I have another song for you. It is an ancient lament for the dead, long forgotten by us, but my wife heard her *wairua* singing it last night. Still she may not be able to remember it all. It is not as if the song originated from her (or was in her own mind), it came from her *wairua*, therefore she may not be able to remember it." (*Āpā he waiata na tona tinana ake, tena, na te wairua ke, kaore pea ia e kaha ki te whakamahara*).

Some time after the child Marewa died, I dreamed that I saw her come into my tent and stand by the fireside, looking at me in her old-time manner. This was a *kite wairua* i.e., our *wairua* had met and were looking at each other. On my mentioning the matter I was in-

formed by the natives that it was a good omen, but they omitted to state for whom.

Should a person dream that he meets the *wairua* of a dead person, which spirit pursues him, that is, pursues his *wairua*, and should he (his *wairua*) escape from the pursuer—that is a good omen for him (the sleeper). But should he be caught by the *wairua* from the *Po* (Hades)—that is an evil omen. This is also a *kite wairua*, i.e., seen or known as a spirit, not in the flesh.

When hunting, it is unlucky to dream that one sees a *wairua tangata* or human spirit. It is termed a *moe-papa*.

When, in the forest, you hear strange sounds, as rustlings or as of strange voices—that is known as *parangeki*, it is caused by the *wairua* of the dead. It must not be confounded with the singing of the *Heketoro* (fairies).

Hamiora Pio, of the wandering Children of Awa speaks :—" In regard to the company of the dead. When we bid farewell to a dead person, we say : ' Farewell ! Go to Hawaiiki, to the Po-wherikoriko. Farewell ! O the *pa whakawairua* ! ' For never more shall we see them, unless we go forth to meet them at night, when sleep has come to us. Not that we see them then as we used to see them, it is a *kite wairua* (we see them in the spirit). It is quite impossible to grasp them as one does a living person. Living people come and living people go, they meet and greet each other, they lament, they weep for the dead, they sympathise with each other. But the company of the dead are silent, and the company of the dead are sullen. They greet not those whom they meet, neither do they show love or sympathy, no more than does a stump. They speak not as living men speak."

The Maori appears to have had, in former times, an idea that inanimate objects possessed *wairua*. If, when listening to the sound made by running water, one hears a sound like unto a human voice singing—that is a *pu-wawau* and an evil omen.

Priests or people versed in second sight (*matakite* or *matatuhi*) i.e., seers, sometimes saw a whole company of *wairua* traversing space. Such a company was termed a *tira māka* or *kahui atua* and the object of their visiting this world was to acquaint living persons with the fact that some disaster or death itself was imminent. Priests would drive them away to avert the *aitua* (evil omen). It was a common thing for spirits of the dead to appear to their living relatives, in order to warn them of approaching war parties, or other evils. This will be more fully explained under the heading of *apa hau*.

In some cases the *wairua* of the dead were invoked by means of *karakia* (invocations, incantations), in order that they might avenge a murdered person or perform some other act. We give an illustration of this function :—

"A great meeting was held at Te Awa-a-te-atua. Many tribes there assembled. Tawharau of the Nga-maihi tribe attended. The daughter of Rangi-takina beheld him; he was the most handsome man of the meeting. The woman sought him as a husband. He said—'I cannot marry you, for you are of high birth.' She replied—'My desire for you will never cease.' It was not long before they were married. Rangi-takina was deeply grieved at this marriage. He and his tribe arose and slew Tawharau and buried the body. The burial of the body was observed by a boy of Nga-maihi. He returned to Te Kupenga (an ancient native fort at Te Teko) and informed Nga-maihi of the murder. That tribe at once entered their canoes and proceeded to Te Komutumutu, where they exhumed the body, the priest repeating *karakia* during the process. The body was brought to Te Kupenga and laid upon the sacred place (*tuāhu*) of the tribe. Then the works of the wise men of old were seen. The priests invoked the aid of the *wairua* of the slain person in order to avenge the death of the body slain by Rangi-takina. Then rose the dead. The priests cried:—'Behold! Your man (to be slain), it is Rangi-takina. It is death on the great waters.' Again was the dead invoked (*whakatara*). The priests cried:—'Behold! Your men (to be slain), the tribe of Rangi-takina. It is death on the firm land.' Then the body of Tawharau was buried, and ere many nights had passed Rangi-takina and his tribe fell in death, and from Tawharau to this day it is three generations of men."

Evilly disposed persons would sometimes invoke the *wairua* of the dead to slay people of the World of Life without just cause. In one case of this kind the *wairua* was armed with a *taiaha* by the invoker and instigator, it was seen bearing the *taiaha* and searching for someone to slay. One valliant person challenged it, axe in hand, the *wairua* fled to the burial ground and disappeared into a grave. The pursuer opened the grave, cut off the thigh and took it to the invoker, saying,—“Your man slaying *wairua* is no more, I have destroyed it.”

The foregoing is a modern story and bears a somewhat *pakeha* impress, which it is well to note.

Again:—"Friend! There were two people of the Ngati-Awa tribe who died, and their *wairua* descended to Te Reinga. The names of those men were Kukia and Toihau. Their own parents (who had died before them) returned them to this world. Their *wairua* returned to the bodies, and then they spoke of strange things. They said that when their spirits arrived at the ridge or resting place where the *wairua* of the dead paused awhile before passing down to the underworld, they stood a while on the sands. The name of that place is the Rerenga-wairua (the spirit's leaping place).<sup>\*</sup> Then the rocks opened out amid

<sup>\*</sup> The last resting place of spirits before descending to Hades is known to some natives as Te Taumata-i-Haumu and to some as Te Morianuku.



the waves, the long seaweed swirled (*māwe*) aside and the spirits descended. They went on until they came to a fence or wall, which was guarded by certain people (spirits). The guards said—"Do not pass under the obstruction, but climb over it." So they fared on and saw numberless people passing to and fro, and they were all spirits. At last they came to the spirits of their own tribe and saw their parents. Greetings passed between them and finally those two were returned to this world, that is the *wairua* returned to their bodies which again came to life. Son! What induced me to speak of this matter to you was this—our ancestors never taught us that Rangi, our father (the Heavens, the sky Parent, the origin of mankind) issued a command or law that his descendants should ascend to him (at death). The word of Rangi to Papa (the Earth Mother) was this—"A *tuua mokopuna ataurhaitia, huna rikiriki, ngaro ki tua, ki tai, ki uta, ki te Po-uriuri, ki te Po-tango-tango, i uta, i tua, i waho.*" (Our grand-children, foster them; conceal effectually in portions (let them be), hidden, beyond, seaward, inland, in the Deep-Darkness, the Black-Darkness, inland, beyond, outside.)

All Maori tradition and mythology bears out the statement that the *wairua* of the dead descend to the *Po*, the underworld and did not ascend to the heavens. The only beings tradition tells of as having ascended to the sky were the demi-gods—Tawhaki, Karihi, Rongomaui and Hau-ki-waho. They each went for a special object and all returned to this world, *i.e.*, to earth. Yet a very ancient legend or fragment of mythology asserts that there are ten worlds or heavens and that the tenth is the world of the *wairua* (*ko te ao tua-nyahuru koina te ao nohoanga o nga wairua*). I obtained this item from an old priest of the Ngati-Awa tribe of the Bay of Plenty, but it has also been collected by others. Mr. John White, in his work already quoted, gives *Wairua* as the name of the ninth heaven and states: "Spirit gods dwell in this place, to attend on the gods of the tenth heaven." He also gives the name of the fourth heaven as *Hau-ora*, and states: "From hence comes the spirit to the child about to be born." Although these statements may appear somewhat contradictory, yet is there much of interest contained therein. If my memory serves me the Chaldeans believed in a system of seven heavens, but no reference library exists in the forests of Tuhoe-land.

We have seen that the general Maori belief was that at death the *wairua* left the body and descended to the underworld. Yet the natives are much afraid of the ghosts of the dead, termed *kehua*. These are said to be the *wairua* of the dead, and are looked upon as malevolent demons which work harm to man. These two beliefs are somewhat contradictory and I have not received any satisfactory explanation thereof. When questioned about the matter the natives differ somewhat in their explanations. One informed me that the *wairua* does

not descend to Hades, instancing the *wairua* of Hopemotu which was retained by Uhia in this world. Another said that the *wairua* remains here as an *atua whakahaehae* or *kehua* (ghost) until the body is buried, when it departs via Te Reinga for the underworld.

Regarding the first statement—Hopemotu was the name of a still-born child, and the *wairua* of such are believed to remain here as man-destroying demons, as we have already shown. By means of divers magic rites, one Uhia of the sub-tribe of Tama-kai-moana was enabled to control this caco-demon and utilise its services as a war god, known to fame as Te Rehu-o-Tainui, and so potent was that dread demon that the phalanx of Tuhoe defeated Te Arawa of the Boiling Water Country in pitched battle, their spears routed the Sons of Tu-wharetoa and left but the drifting birds on the face of Taupo-moana.

The other statement—that the *wairua* remains here as a ghost only so long as the body is unburied—is also inadmissible, which might be proved by examples *ad nauseam*.

An excellent illustration of the native belief in the human *wairua* and its strange manifestations, may be found in an article entitled “Nga Tangata Maori,” contributed by Col. Gudgeon to the “Monthly Review,” published by Lyon and Blair, at Wellington. Vol. 1. p. 428.

Other items in regard to the *wairua* will be explained under the heading of “*Apa hau*.”

The Irish people, when sitting by the fireside at night, will remark—“Let us go to bed so that the ‘old people’ (*i.e.*, the dead, or their *wairua*) may warm themselves.” Among the same people, after a death, no water may be thrown out of the house for some days, lest it be cast upon the spirit of the dead.

According to Maori belief, the *hau* and *wairua* of a child are implanted during coition, by the father. The mother is merely a *whare moenga*, *i.e.*, receptacle. The Maori had the same belief in, or grasp of, the active and passive agents as had all peoples who have practised the phallic cult.

Of innumerable notes concerning the *wairua* of man, I have but one treating of the taking of the *wairua* of a dead person in the manner that the *hau* is taken.

When Tamarau and Rawaho recovered the bones of their grandfather, Hape the Wanderer, they took his *wairua* or rather the *ariā* (material form or form of incarnation) of the same. This *ariā* was a lock of his hair, which was placed in the sacred belt, the same receptacle that contained the *mauri* of the *kumara*, of which more anon.

The Maori code of ethics was a somewhat peculiar one. The person who lapsed from virtue and strayed into the paths of vice, was assuredly treading dangerous ground. If guilty of the crime of

murder or of slaying, or attempting to slay anyone, by means of witchcraft, without just cause, he was usually punished through the agency of his *hau*, that is to say, his *hau* was taken and his body doomed to death by the spells of witchcraft (*makutu*). A person guilty of theft was punished in the following manner :—The person who had been robbed would take to the priest the *hau* of the place from which the article had been taken. His *hau* would probably be a portion of earth on which the article had been laid. Or he would take the *māwe* of the stolen article. This term almost, if not quite, equals *ahua* (resemblance or personality). In one case that came to my knowledge the *ahua* of some stolen money was taken to the priest. This *ahua* was a coin which the thief had overlooked.

As the person approached the priest, the latter would see (and recognise) the *wairua* of the thief advancing by the side of the bearer of the *hau* or *māwe*. The priest would say—"Behold! You approach me side by side." The *hau* bearer would then ask—"Who is it?" "It is so and so (giving the name of the person). He is at your side." The priest would then call upon the spirit of the thief to confess. If he did so he was allowed to live. But should he deny the theft then was he surely slain, his *wairua* being destroyed by the awful arts of the priest.

Himiona left his wife Kumara at Whakatane and crossed over to the Turanga side, when he became attached to a woman of that place. His wife heard of this and instantly visited an old woman named Riperata, at Rangitaiki, who was famed as a wise woman and a worker of the milder forms of magic. The old lady told Kumara to return to her in the evening. When she did so, Riperata conducted her to a stream when she was told to take off her clothing and enter the water, where the aged one sprinkled water over her client's body and repeated an invocation known as an *atahu*, which same has the effect of securing for one the affection of a desired member of the opposite sex to the petitioner, in fact a love charm. The old woman then saw the *wairua* of Himiona standing by his wife's side, she said, "Return to your home, in a week your husband will be with you." The old woman then sent a *miromiro* (a bird, the wren) to bring the erring husband back. The bird flew to Turanga and entered a house wherein Himiona and others were sitting and perched upon his head, whereon his love for his first wife returned to him and he arose up and at once started for Whakatane, and rejoined his former wife where I trust they will continue to live in peace, as they are now doing.

Rites, such as the foregoing are always performed after sunset or at dawn of day, as the *wairua* is said not to travel in the day time, or not to be accessible.

Again—one Mache Te Rupe, of the wandering Sons of Awa, stole

some eels from an eel-basket, the owner of which put the matter into the hands of the tribal priest. He took with him the *ahua* or resemblance of the stolen goods, in the form of a piece of the eel-basket which was laid on the ground in front of the priest, Te Ao-katoa by name—with the remark—"My eels have been stolen." Then the *wairua* of the thief was seen by the priest, standing by the side of the *ahua* or material token of the semblance of the stolen eels. The priest said—"Here stands the man who stole your property. His appearance is thus—the *pakiwaha* is his only tattooing, his hair is curly." The eels were demanded of Mæhe who denied all knowledge of them. The priest then bewitched him so as to cause him to become quite foolish. All he did was to wander about clutching at the air with his hands. This state of things continued until he confessed the theft and restored the stolen property, or made reparation in some manner. The *ahua* here is a medium between the priest, stolen goods, and the thief, and through it the latter is affected.

Haruru is the name of an incantation much used by the high priests of old in order to destroy the *wairua* of enemies, their bodies being, of course, affected through the *wairua*.

When a priest wished to slay a person by means of witchcraft he had several methods to choose from, a commonly used form was that known as the *Rua-iti*. A hole is dug in the ground by the priest who, taking a cord in his hand, standing over the hole, and allows one end of the cord to hang down in the hole. He then repeats an incantation to cause the *wairua* of the doomed person to descend by way of the cord into the hole, where it is destroyed by means of another potent incantation.

To conclude these anecdotes we will give a very modern specimen. In October, 1897, a topic of great interest among the natives of this district was an occurrence which is alleged to have taken place at the native village of Pa-karaka, near Rotorua. As Ngati-Tu were lounging about the *marae* one day, a strange native rode up, and dismounting, came forward and shook hands with the people. He carried in his hand a fine looking gun, the stock of which was inlaid. He enquired for a person named Tara-pounamu who was then pointed out to him. He handed the gun to Tara, saying that he had been sent by Harehare of Ngati-Manawa to bring to him this present. Tara put the gun into his house and asked the stranger to stay to dinner but he declined and left the place, by the road to Galatea. Tara thought he would now have a look at the gun but to his astonishment it was nowhere to be found. A man was sent in pursuit of the stranger on the Galatea road, but he was not seen, and the roadman stated that no person had passed that day. Tara wrote to Harehare who denied all knowledge of the affair. Not yet satisfied, Tara visited Harehare who repeated

his former statement. Ngati-Tu then came to the conclusion the gun carrier was a *wairua* or spirit, yet he shook hands as in the flesh. I saw them a week or so after the affair is alleged to have occurred and they were troubled as to what the matter might portend.

"If, when you are sleeping, your *wairua* discovers that some person is endeavouring to bewitch you, then so soon as you awake you must go and stand before the *tuāhu* (sacred place of a village). And you must be very careful to stand facing the direction in which the person lives who is meddling with you. Then you must stretch forth your hand and repeat:—

"Whakataha ra koe  
E te anewa o te rangi e tu nei!  
He tawhito to makutu  
E homai nei kei taku ure  
Na te tapu ihi, na te tapu māna  
Hina (hinga?) ki mua, tokoto ki raro  
Ki to kauwhau ariki."

Avert thee then,  
O thou paralysing power of Heaven!  
Supernatural power of old, is they witchcraft,  
That thou appliest to my organs,  
By the dread *tapu*, by the all-powerful *tapu*,  
Fall (thou) in front, prostrate below,  
To thy kauwhau-ariki.

After this you must recite the *tuaimu*\* (an incantation to weaken the power of an enemy):—

"Te imu kei te ruhi,  
Te imu kei te ta,  
Kei te anewa  
To ringa i tu, to ringa i pe,  
Pepehi nuku, pepehi rangi,  
Rere taka o rangi ki waho.  
Kaki whatiia  
Tuku tonu, heke tonu te ika ki te Po.  
He ika ka ripiripia, he ika ka toetoea,  
He ika ka haparangitia  
Muimui te ngaro, totoro te iro  
Mau ka oti atu ki te Po,  
Oti atu ki Po-wherikoriko."

The rite to effect exhaustion,  
The rite to effect the killing  
With the paralysing power,  
Thy hand be wounded, thy hand be rotten,  
Press down earth, press down sky,  
Headlong falls thy prominence.

\* A number of rites and ceremonies are included under the name *imu* or *umu*. The Native oven, or *umu*, played an important part in many rites, the origin of which is obscure.—ED.

Broken neck,  
 Away, descends the victim to Hades,  
 A victim that is slashed, is torn in shreds,  
 A victim that is uprisen.  
 Gather the maggots, spread the maggots,  
 Begone for ever to Hades,  
 Begone to the Hades of blackness.

Should a person desecrate a sacred place of the tribe, such as the *tuāhu* or *ahi taitai*, he will certainly be afflicted by the gods in a most grievous manner, and if he desires to save his life, he had better hie him to the priest who will, after sunset, take him to a stream and cause him to stand therein naked. The priest will pull up a stalk of fern (*takaka rarauhe*) and dipping it in the water, sprinkle some drops over the man's body, at the same time repeating a *kurakia* to cure him *i.e.*, to cause the gods (demons) to release their hold upon him.

While such rites as these are being performed it is most imperative that all the people should remain at home and not move out, otherwise their *wairua* may pass into the stream wherein the ceremony is being performed. If so, those *wairua* will assuredly be destroyed by the spells of the priest.

#### Hau, APA-HAU.

The *hau* of man appears to be the vital essence or life principle. One native gave the explanation that it is the *ahua* of the man. The term *ahua* means "personality," or "semblance," or "likeness." Some of the meanings assigned to the word *hau* in Williams' Maori Dictionary are as follows:—"Wind, dew, eager, famous, sacred food used in the ceremony of taking off *tapu*, something connected with a person on whom it is intended to practise enchantment, such as a portion of his hair, a drop of his spittle, anything which has touched his person, which, when taken to the priest, might serve as a connecting link between his incantations and his object."

However, none of the above quoted meanings meet the case. The name of the article to serve as a medium between a wizard's spells and the object, has always been given me as *ohonga*, or by Tuhoe as *hohona*, but that is not the person's *hau*, it is the *ahua* or representation of his *hau*. The *hau* of man cannot leave its physical basis, the body. If taken by the arts of witchcraft, the body perishes, it cannot exist without the *hau*. Thus the *hau* is a most essential essence or element. I have known the *hau* to be described as the intellectual spirit by a Maori scholar. In witchcraft, the taking of a person's *hau*, or semblance thereof, enables the wizard to destroy the *wairua* of the said person, according to the natives. But if the taking of his *hau* will cause death, why slay the *wairua*? It is necessary to destroy both the *hau* and the *wairua* in order to cause death. As yet I have not received

any satisfactory reply to this query. At one period of my enquiry into these matters it seemed to me probably that the taking of the *hau* was not fatal in its consequences, but that the taking of the *hau* (by the agency of the *ohonga*) enabled the priestly *hau*-taker to have power over and to destroy the *wairua*. Yet a person's *wairua* may be absent from his body, as in dreams, without any injury occurring to him. It now seems to me that a person may be destroyed through either of these elements, the *hau* or the *wairua*. If the medium (*ohonga*) of a person's *hau* be taken, by superior priestly craft alone can he retain life, neither his *wairua* nor yet his *mauri* can retain life in his body.

The authority before quoted gives "prestige, fame, renown," as the meaning of *hau*. The word *māna* bears those meanings but *hau* means more than that, it is not the same as *māna*. *Hau* is used in an anagogic sense. It is an ichor or essence which pervades and vivifies the system. It is non-visible, intangible, and yet can be conveyed by the hand, as we shall see anon. An European scholar to whom I applied, gave me *hau*=*pneuma*=breath, but *pneuma* would more probably apply to "*manawa*." At the same time it is probable that we find here the connection between *hau* and *manawa*. *Manawa* in the Maori (N.Z.) dialect means breath, while *hau* means wind. But in far Polynesia we find what were probably the original meanings of *hau* both used *i.e.*, wind and breath. In the Mangareva dialect *hau* means "to blow, as the wind" and also "to breathe." In Samoa *sau* (= *hau*) "to blow a trumpet." In other isles *hau* means, "king or high chief," and "a god." In Marquesan *hau* means "air" and it also bears the same meaning in New Zealand.

Although the word *hau* has innumerable meanings assigned to it in various Polynesian dialects, yet we may fairly assume that, "wind" and "to blow," "breath" and "to breathe" are all meanings of an ancient origin. And here I must stop on the roadside, for what I would say has already been treated of by several writers, by none more clearly than Professor Max Müller in his lectures on "Anthropological Religion." He there gives the probable origin of man's belief in his spiritual nature, early man noted that the dead no longer breathed, and surmised that some invisible spirit must have left the body.

In Tonga and elsewhere *hau* meant "king" or "supreme chief." The Maori of New Zealand has preserved a very ancient word, namely *haku*, signifying king. It is only noted in the old *karakia*. Possibly the *k* has been dropped by other branches of the Polynesian race. Here it occurs in *karakia*, as—"Koia ki nga haku &c"

I have heard it stated by natives that the lower animals possess a *wairua* but that no inanimate object is endowed with it, yet it is sometimes assigned to inanimate objects. But in the case of the *hau* we

note that both animate and inanimate objects are endowed with the same. Thus we hear of the *hau* of the land, of a forest, of a tree, of the *kumara*, &c. The word *hau* is also applied to the branches used in the *raurau* ceremony, and, as we have seen, sometimes used to denote the object used as a medium when stolen property is to be restored. In these two cases *hau* seems to be equivalent to the *ahua* or semblance. The *ohonga* used as a medium in taking a person's *hau* is the passive agent, the incantation which destroys the *hau*, and through it the physical basis, is the active agent. This is sympathetic magic, worked on the supposed vital connection between the object and subject—as explained by Mr. Clodd in "The Story of Primitive Man."

When Maui destroyed the children of Mahuika, who represented the primal fire of the ancient world, it was Hine-nui-te-Po, goddess of Hades, who essayed to avenge the death of her sister's progeny, and at the same time baulk Maui's attempt to gain eternal life for man. She therefore sent Kahukura (the butterfly) to obtain from Maui's person an *ohonga* to act as a medium, through the agency of which her magic spells might destroy the daring and meddlesome Maui, one time demi-god of the primal Hawaiki. But Kahukura was baffled, and then Hine sent Waeroa (the mosquito), but Maui heard the hum of this coming messenger and slew the same. Then Tuiaua (the midge) was sent and death was the lot of Tuiaua. Then Namu the silent sandfly was despatched, and Namu succeeding in taking from the body of Maui a small drop of his blood, hied back to dread Hine of the Realm of Death who, through this material emblem of the personality of Maui, doomed him and all mankind to death. Hence death is known throughout the world, and all men are caught in the fatal snare of Great Hine of the Night.

I have a note to the effect that the material medium taken from a person becomes an *ohonga*\* when the appropriate incantation is repeated over it. When this *ohonga* is obtained the priest ties it to a piece of a shrub, (the *karamurumu*, the branches of which were used in many sacred ceremonies by the Maori). He then carried it to the *tudhu* or sacred spot (altar) of the village and where the emblems of the gods were invoked. Here an incantation was recited over it to cause the subject to waste away and die. When taking this *ohonga* from the person a *karakia* must be quietly repeated. Some of these are of considerable length but I beg to recommend the following for brevity:—

"Hopu ringa o Tu, mauri o Tu."

Should a person be talking to me and I think that he is trying to bewitch me, I take the *hau* of his voice, i.e., I take it with my voice, by reciting the necessary *karakia* (incantation or invocation) for that purpose.

\* *Ohonga*. cf., *oho in oho mauri*, *aharere* and *oho rangi*.



The word *tātāhau* means to talk in one's sleep, *i.e.*, to utter nonsense not intelligible to a listener (*e kumanu noa iho ana te waha*). I have wondered whether this word is derived from *tā*, to breathe and *hau* in either of its meanings, as before given. The term *kohau* is applied to a person who is always singing, which is an *aitua* (evil omen) for him. *Tihau* means to utter a deep-toned wordless call, to attract attention. The prefix "*ti*" in the Tuhoe dialect is often a causative prefix,\* thus *tihau*=*whakahau*=to give tongue or shout, if we assign the meaning of "breath" to the word *hau*.

When the Tuhoe and Ngati-Whare tribes were quarreling over Te Whaiti lands, an old woman of the former people made some Maori belts of flax fibre for one of the roadmen's wives (an European). The latter was specially requested not to allow any member of Ngati-Whare to touch the belts, lest they should take the weaver's *hau* and thereby work her harm.

In the days when the world was young, the offspring of the Sky and Mother Earth, viz., Tane, Tu, Tangaroa, &c., dwelt in the land of Auroroa, at far Hawaiki. It was there that man was born into the world, and evil first was known. Tane and his brothers quarreled and each endeavoured to destroy the *hau* of his brothers.

When a novice entered the school of carving, or weaving, &c., in the days of old, the first *karakia* repeated, to engage the attention of the scholar, was the following:—

"Ka ma Rua, ka ma Rua ki te hihiri  
Ka ma Rua i te rarama  
Ka ma taku hau tu, ka ma taku hau korero  
Ka ma taku hau i taes e te ata hapara."

#### THE *HAU* IN DIVINATION RITES.

Before going to war in the old times, two important ceremonies, termed *waitaua*, were performed. One took place before the war party left home and the other one just before giving battle. The priest formed two small mounds of earth, in each of which he stuck a branch of the *karamuramu* shrub. One of these was termed the *tira ora* (wand of life) the other was the *tira mate* (wand of death). By means of *karakia* the priest would cause the *wairua* of those doomed to be slain, to hover over the mound and wand which represented death.

The ceremony known as *Raurau* is performed before marching to battle and, if conducted by a competent priest, will furnish information as to what the loss of each of the opposing sides will be in the coming battle. The method followed is this—The plaza of the village is swept clean, the people collect and the priestly *matatuhi* (seer) forms a mound of earth for each *hapu* or sub-tribe of his people about to engage in combat with the enemy. He also forms a mound for the

\* And also in many other dialects of Polynesia, especially in Rarotonga.—(Ed).

enemy. In each mound he sticks a branch of *karamuramu*, called a *hau*. He then lays down another such branch at each mound, which branch is supposed to represent the striving of the hostile party to overcome the *hau* of the mound beside it, which *hau* again represents a certain tribe or sub-tribe. Each *hau* or branch stuck in the mounds is green, and covered with its green leaves. The priest then bids the the people assembled to cover their eyes or look away from the *hau* while he repeats his invocations. His first words, addressed to the branches dying by the mounds, are—"Ara to hoariri! kia maia! kia kaha! kia toa! kia uaua! kia māna! kia tika! ("Behold thine enemy! Be brave! Be strong! Be courageous! Be strenuous! Be powerful! Be accurate!")

He then repeats over them the invocation termed *mata-rakau*, the generic term being *hoa*. On the completion of his budget of *karakia* the priest bids the people look at the *hau*, when it will be found that many of the leaves have fallen off and are lying on the mound. According to the number of leaves that have thus fallen from the different *hau*, the augury is drawn as to the result of the coming battle.

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*Hauora*. The first ceremony performed over a newly-born child was the *tu-ora*. This endowed the child with life, vigour, &c., and the *hau-ora* i.e., the *hau* of life or living *hau*. The *karakia* of this rite instilled strength, mental and physical, into the child, also power and prestige. "*Ara mai te hau o te ora*" is a line from a *karakia* which is used to revive or cure a sick person, or one who is afflicted by the gods for having desecrated a sacred place.

A peculiar custom obtained in ancient Maori-land, which had for its object the retention of the *hau* of the tribal lands and of the people thereof. Now land is said to have no *māna*, yet the *hau* of land seems to more nearly equal "*māna*" than does the human *hau*. The *hau* of land is its vitality, fertility and so forth and also a quality which we can only, I think, express by the word prestige. The material object that holds or represents the *hau* of land, &c., is termed a *mauri*. Casual enquiry among the average class of natives would lead one to the conclusion that the *hau* and *mauri* of land, and of other things inanimate, are one and the same thing, but I believe the *mauri* to be the material emblem or representation of the immaterial *hau*.

For the above purpose it is the *hau ora* that is taken, whereas the *ohonuku* is taken as a medium through which to destroy life, hence it is sometimes termed the *hau mate* or *hau* of death. Here one might well believe that *hau* retains its old Polynesian meaning of "breath" and so *hau ora*=the breath of life and *hau mate*=the breath of death.

This *hau ora* however must be taken. It is sometimes represented by a portion of the hair of the chiefs of the land, or the *ahuri*

(semblance, emblem) of that hair. This is taken to the Ahurewa, a form of *tuāku* (see *ante*), where it is concealed or "planted," as a native would say. Sometimes it is tied to the peg or pole which is the Ahurewa, and the *waka* or receptacle in which the *atua* (god or demon) is hidden or contained. This pole or stake is usually carved, and invocations for the purpose of divination are addressed to it, for the *atua* resides in it or manifests itself therein. The Ahurewa, is now as it were, imbued with the *hau* of the land and the men thereof, and the one task remaining is to guard the Ahurewa and prevent it being tampered with by an enemy. For, mark you, land may be bewitched as well as man, and should the *hau* of land, or its *mauri*, fall into hostile hands, that land will be rendered infertile by potent incantations. But if the *hau* of land, or man, be carefully guarded, no act of *makutu* (magic) can effect them.

One day, when I had recited a *karakia* to old Ngahūro of Ngati-Mahanga, he said—"E! He *hau ora te tangata nei ki tana karakia*"—meaning that I recited it distinctly, clearly, and making no errors.

#### IKA-PURAPURA and TAITAI.

The *ika-purapura* seems to bear much the same meaning as *mauri*, i.e., the *mauri* to guard the *hau* of land or home and of the men. The term may be translated as meaning "seed fish," although the word *ika* has other meanings than "fish" but which are not given in our Maori dictionaries. Another expression I have heard is "*te purapura ora*," i.e., the living seed or seed of life. It is used in reference to the children of a slain person growing up to take his place or avenge his death. This is a more intelligible expression to the European mind than *ika-purapura*.

The *ahi taitai* is a sacred fire at which rites are performed that have for their purpose the protection of the life principle and fruitfulness of man, the land, forests, birds, &c. It is said to be the *mauri* or *hau* of the home. This fire is kindled by the priest and over which he roasts a bird, usually a *rearea*. A portion of the roasted bird is eaten by the priest, the balance being suspended over the sacred fire for a time, when it is taken down and buried as an *ika-purapura* or *taimai*. It then represents the *hau* of the tribesmen and of their home and lands. The *karakia* for this rite is "*Te here o Maui*." If there be not a priest of sufficiently high rank to eat the portion of the bird offering, then it is impaled upon a tree, that Tane, the tutelary deity of forests and birds, may absorb it. The semblance (*ahua*) of man and land is absorbed by the bird which becomes an *ika-purapura*. The *ahua* of the land is sometimes a stone or branchlet or leaves of a tree, the leaves would be placed under the stone in a secret spot.

The *whitu puaroa* was a sacred post or pillar set up at the *tuāhu* or

sacred place of a settlement. The *ahua* of man and land would be deposited thereon and would serve as a *mauri* to preserve vitality in men and land. After a time they would be taken down and buried to serve as an *ika-purapura*, to preserve the seed of life to land and man. It would almost appear that the *mauri* preserved life or fertility as a kind of talisman, but that the *ika-purapura* renewed the same vitality.

In building a house of importance in the days of yore, the natives would usually make a human sacrifice, which would be buried at the base of the central post of the house, when it was known as a *whātu*. After some seasons have past, the bones might be disinterred and taken to the *tuāhu* to act as an *ika-purapura* or *manea*, then no wiles of *makutu* (witchcraft) can harm the occupants or owners of that house.

Sometimes the right wing of a *kaka* bird is used as the symbol of the *hau* of land or forest. It is known as *kira*. The left wing has no *māna* (influence, prestige, power). It was the *kaka* parrot that brought the *māna* of Hawaiki to New Zealand. It is the chief of birds, according to the Maori. This *kira* is the *mauri* of the forest birds. It preserves them and keeps the forests well stocked. It is, of course, carefully concealed. Also the *rau huka* of the *ti* (cabbage tree) was used for the same purpose. These *rau huka* are *ti* leaves used for making bird snares. When split into strips and steeped in water for one day they are known as *rau huka*. When the bird-snaring season opens the first *rau huka* made are cast into the *ahi taitai* (*taimai* fire) with appropriate *karakia*. This is to bring good luck to the fowlers.

We will now see how the *hau* of a tree is protected against the black arts of hostile magicians. When a tree is selected for the purpose of setting bird-snares thereon, the first thing to do is to render it *tapu* and to protect the *hau* thereof. Of course up to this time the tree was *noa* (void of *tapu*). The *tapu* is laid upon the tree by means of a *karakia* repeated by the priest. After this should anyone attempt to desecrate that tree, he will be assailed by the *atuu* (familiar demon) of the priest, and although he may not die at once, yet will he dwindle away to death. Should he wish to save himself to the world of life, he must go to the priest who placed the *tapu* on the tree and confess his crime. The priest can, if he feels so disposed, avert fatal consequences and restore the evil-doer to health.

To protect the vitality of the tree and its power to attract birds, the priest sets a bird-snare on its branches, and he will take the first bird caught therein, or the *kira* thereof, as the *aria* or material form of the *hau* of the tree. This he will hide in the forest with appropriate spells repeated over it. Should anyone attempt to kill or blast that tree, by the aid of magic, it will have no effect thereon, inasmuch as the tree's *hau* is safely protected, the semblance of the same being absorbed in the *kira* which is securely concealed.

Such a tree is Te Rua-o-Tane which stands at Te Wera-iti at Ruatahuna, a most dangerous tree to approach in the days of the *māna Maori*. It was rendered *tapu* by Te Pou-whenua, an ancestor of Te Whenua-nui.

When a person rises from a seat, he leaves a certain amount of his *hau* clinging thereto. If suspicious of it being abstracted for evil purposes he will, as he rises, touch the seat with his left hand and scoop up the detached item of *hau*. He then goes on his way with his mind free of care. It would not be correct to use the right hand.

Again, the *manea* is the *hau* of the human foot or foot-print. If, as you walk, you leave the imprint of your foot in the earth, I can take that portion of earth which bears your foot-print and work you grievous harm therewith. For it is an *ohunga*. To do so, I take the aforesaid earth and deposit it on the sacred *whata puaroa* (see *ante*). When the ceremony of the *māra tautane* is performed, I take that earth representing the *manea* and adding to it one of the seed *kumara*, I bury both in the ground. Son! The world of death closes in upon you. You will not survive.

The *Māra tautane* custom still survives in Tuhoe-land. It is the ceremony which places the *tapu* on the young crops, and which *tapu* is lifted by the *Pure* rite, performed on the first day of December.

In the good old days, persons travelling through hostile country would walk as much as possible in water, so as to avoid the danger of having their *manea* taken.

When Tamarau and Rawaho found the bones of their illustrious sire far away in the Greenstone Country, they took one of his foot-bones as the *aria* of his *manea*, *i.e.*, as a material token or representation of the same.\*

Also, when Hape went off on his expedition to the south, he took with him the *hau* of the *kumara* (sweet potato), or, as some say, he took the *mauri* of the same. The visible form of this *mauri* was the stalk of a *kumara* plant, it represented the *hau*, that is to say, the vitality and fertility of the *kumara*. After he had left some time, it was discovered that the seed *kumara* would not grow or bear tubers. This was because the vitality of the *kumara* had been taken and nothing but the *matao* (infertility) remained. However, his sons recovered the *mauri* when they found the old wanderer's body, and the vitality of the *kumara* was returned, and it flourished as of old.

When Taukata brought the knowledge of the *kumara* to the aborigines of New Zealand a vessel was sent to Hawaiki to obtain seed, while Taukata remained here as a sort of hostage presumably. The seed was brought to Whakatane by the Mātātua canoe, and when

\* See Journal of the Polyresian Society, vol. viii., p. 51.

the first crop of *kumara* was taken up the hapless *Taukata* was slain as a kind of sacred offering, and his blood sprinkled on the door-posts of the storehouse in which the crop was stored—in order that the *mauri* of the *kumara* might not return to *Hawaiki*. For generations after, when the *kumara* crop was planted at *Whakatane*, the skull of *Taukata* was brought forth and placed in the cultivation—to cause the *kumara* to flourish and bear well.

When a priest of sufficient power essayed to destroy the *hau* of the land (of an enemy) and the food produced thereon, he performed the ceremony of *Papa-hāro*, and repeated the *karakia* known as *Te Tipi-a-Houmea*.

“Tipi i te hau o te whenua  
I te hau o te kai  
Ki nga hau tipu awaawa  
Hau tipu whenua, hau tipu kai  
Ngaro ana te tangata, ngaro ana te kai  
Haere i a Wiwi, haere i a Wawa  
Mau ka oti atu; oti atu.”

Blast the *hau* of the land—  
The *hau* of the food.  
With the valley-blasting *hau*—  
Land blasting *hau*, food blasting *hau*,  
Lost is man, lost is the food,  
Gone through *Wiwi*, gone through *Wawa*,  
Gone for ever; gone!

NOTE.—*Tipi*, means to flick off, to cut off, but in *karakias*, it means the sudden blasting or destruction due to the effect of the *karakia*. In the above the word *hau* seems used in a double sense.—ED.

This pleasant little operation would destroy the *hau* (vitality, &c.) of both land and food, unless the same were protected by the means already described. Even so, if the *mauri* were discovered by an enemy, it would serve as a medium through which he might destroy the *hau* of such lands. Hence it is advisable to carefully conceal your tribal *mauri*.

*Whangai hau*.—This was a rite performed over the first enemy slain in a battle. The slayer would cut out the heart of the dead man and take it to the priest of his party, who would kindle a fire known as the *ahi-manawa*, and roast the heart thereat, it is then offered to the *atua* or war-god of the priest. This heart represents the *hau* of the enemy. Should that enemy not possess a priest of equal or superior power, their defeat is assured.

*Hau whitia*, or *Kai hau*.—Should I dispose of some article belonging to another person and not hand over to him any return or payment I may have received for that article, that is a *hau whitia* and my act is a *kai hau*, and death awaits me, for the dread terrors of *makutu* (witch-

craft) will be turned upon me. For it seems that that article of yours is impregnated with a certain amount of your *hau*, which presumably passes into the article received in exchange therefor, because if I pass that second article on to other hands, it is a *hau whitia* (averted *hau*).

I was having a flax shoulder-cape made by a native woman at Rua-tahuna. One of troopers wished to buy it from the weaver, but she firmly refused, lest the horrors of the *hau whitia* descend upon her.

The term *hau whitia* means "averted *hau*."

*Hau koeroo*.—This singular expression denotes a slight, intermittent attack, not of illness, as it is not severe enough to be so styled, but a feeling of not being quite well. *Koeroo*—compare *mata koso* = a wasting sickness. *Koero*—sickness, and *whakao* = to deprive a demon (*tanika*) of strength by means of a charm.

When Maui, the demi-god, drew up this land from the depths of the ocean, he at once returned to Hawaiki bearing the *hau*, or as some state, the *mawe* of the newly found land, that it might be offered to the gods by the priests, and the proper rite performed to lift the *tapu* from Maui and his captured "fish."

From the foregoing illustrations it will be seen that the *wairua* of man is an active element which defends its physical basis in divers ways, while the *hau* is a passive element, acted upon by enemies of the person, that his life may be destroyed. The *hau* of land, &c., appears to be fairly clear to us, while the *hau* of man would almost seem, to the European mind, to bear two aspects, the one approaching the meaning of "*māna*," the other that of "life principle." I am confident, however, that these two definitions are more nearly synonymous to the Maori mind than to ours.

The Jews of old held similar ideas on these subjects as do the Maori. This is treated of in a very interesting manner by Max Müller in the work already quoted. Their "*nephesh*" I would compare with the *mauri* of the Maori, except that love and hate proceeded from the stomach, according to the Maori. While the vital spirit (*rūach*?) resembles more the Maori *hau*, and *neshāmāh* the Maori *manawa*. For those old time Semites recognised five spiritual potentia in man, each having its own name.

Man would appear to be permeated with his *hau*, so also his clothing, and to a lesser degree, anything that came into contact with his body. Like the *psychē* of the Homeric Greek the *hau* is not located in any particular organ of the body, but pervades the whole system. There is also a species of affinity between the Greek *thymos* and the Maori *mauri* (of man), while the functions of the *phrenes* may be compared with those of the Maori *ngakau* and *manawa*, i.e., such of the latter as apply to the feelings.

*Apa hau.* — This term is applied to a singular belief of the Maori of pre-pakeha days, and although it no longer obtains among the natives yet that does not imply that they have cast off old superstitious feelings. Far from it. The *apa hau* was a company of spirits of the dead, which spirits were represented in the living world by some living relative, who was the medium (*kauwaka* or *kaupapa*) through which such spirits communicated with, and acted as guardians of, their yet living relatives.

Colenso gives *āpā* as meaning—"one temporarily under the influence (imaginary or real) of the spirit of a lately deceased relative." In Mangareva *apa* means—"to pass into another person's hands, as an object"—also "to take possession of." — (Tregear's Mangarevan Dictionary)

The *apa hau* meant the *wairua* of the dead returning to this world and communicating with the medium, who made use of such *wairua* in divers ways, though the purport of such visitations was usually the warning of the living against coming misfortunes or death.

A single person may be the medium of the *wairua* of many deceased relatives. Such *wairua* do not abide with the medium but visit him when they have anything to communicate. The medium may be quite a common person, of no standing in the tribe, until he became a medium. It is not clear to me why the term *apa hau* is applied to the above, it would appear that *apa wairua* might be more correct, certainly it would be the more apt term from a pakeha point of view. I believe *apa hau* to mean "one temporarily possessed of the prestige or power of certain deceased people."\*

The *wairua* of a dead person is known by the name of such person. Thus Te Whatu of Ngai-Tawhaki—"The grandmother of the child Tipare here, was such a medium. Her *atua apa hau* might appear to her at any time, as I myself have seen. She might be sitting here with us, when visited by the *atua* (*wairua* of dead in this case). She alone would see it. When it appeared she would say—"Te Rangi (her dead father's name) has come to me." She would then commence to tremble and become quite foolish and when talking to her *atua* we would not understand her speech. Her words sounded as nonsense or like the hissing of the white man's tongue. It would come to warn her of some impending disaster to herself, or some relative."

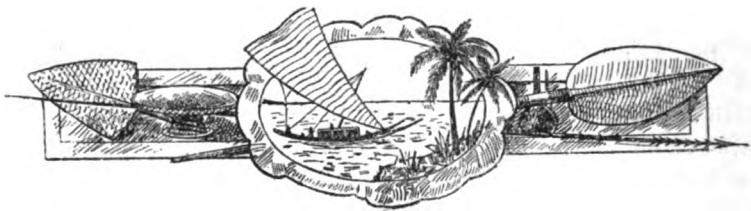
"Should a person see an *atua* hovering about him he knows that it has come to warn him of trouble. It is probably the *wairua* of a deceased relative that has come to him as an *apa*."

In the above description we recognise the *daimones* of the Greeks.

\* On the death of a Maori of rank his *māna* would rest on his son when the latter had performed a certain rite.

(To be continued)





## KO “AOTEA” WAKA.

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TE HAERENGA MAI A TURI KI AOTEA-ROA NEI.

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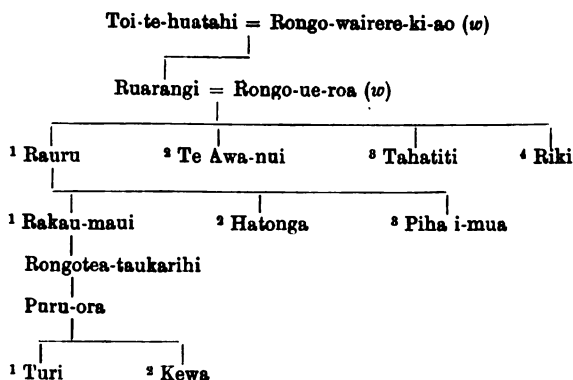
NA HETARAKA TAUTAHU I KORERO, OTIRA NA RAUA KO  
WERAHIKO TAIPUHI.

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KO te tupunga mai o te tangata kei Te Paparoa-i-Hawaiki; a ka haere mai, ka marara mai i taua Paparoa-i-Hawaiki, ka marara ki nga moutere o te moana nui noho ai. Ko te tangata, ko Nga-ruarangi; koia te tangata i heke atu i taua whenua; te waka, ko “Takere-o-toitaha.” He nui nga tangata i heke mai i Te Paparoa-i-Hawaiki, engari ko te tangata i rangona nuitia koia ia, ko Nga-ruarangi.

Ko nga moutere i tae atu ratou i te hoenga haeretanga i te moana nui, koia enei;—ko Whanga-paraoa, ko Tutu-hira, ko Rarohenga, ko Kuparu, ko Wawau-atea, ko Maiteka. He nui nga motu ki ko mai o Whanga-paraoa—a Onetu, a Onehunga, a Onerere, me etehi atu. He whenua ano a Mo tiwhatiwha, a Motu-tapu. Ko nga motu enei i haere mai nei ratou i runga i a ratou waka. Tenei nga ingoa o etehi o aua waka; ko “Takere-o-toitaha,” ko “Rangi-takō,” ko “Haki-rere,” ko “Karamu-raunui,” ko “Tata-taiore,” ko “Whakarewarewa,” ko “Rangi-totohu,” ko “Rangi-kekero,” ko “Pahi-tonoa,” koia te waka o Rauru. Ko nga waka enei i marama i a au, nga waka i ahu mai i Te Paparoa-i-Hawaiki, a ka tae atu ki Hawaiki Rangiatea—etehi, ara, a “Takere-o-toitaha,” a “Rangi-takō,” a “Hakirere,” a “Pahi-tonoa.” Ko etehi o nga waka nei i kotiti atu ki te ra-tō; i mate katoa ena waka.

I noho tuturu hoki a Rauru ki Hawaiki Rangiatea, ko etehi o aua tangata kaore au i te mohio. Na! ko te whakapapa tenei i a Rauru:—



Kua tae tenei ki Hawaiki-Rangiatea.

Na Turi raua ko Kewa te pakanga i tupu ki Awa-rua, ki a Uenuku. He pakanga nui taua pakanga i Awarua, he whenua te take; ko Uenuku, e tango ana i te whenua mana. Katahi ka turia te parekura e Turi, ka mate Te Tini-o-Uenuku; ko Kemo, te taina o Uenuku i mate i a Kewa; koia ka aranga i konei te whakawai nei:—

“Kauaka tumutumu te kura i Awarua.”

Ka tino mate taua iwi i a Turi, ka tau te pouri ki a Uenuku i tona matenga. Katahi ka kohurutia e ia te tamaiti a Turi, ko Potiki-rorua te ingoa. Ka kite a Turi kua mate tana tamaiti te patu, ka patua hoki e ia te tamaiti a Uenuku, ko Awe-potiki te ingoa—ka patua ki roto ki te wai, ka tangohia mai, katahi ka tikarohia mai te kanohi, ka taona ki te umu, ki roto ki te pohata. Ka maoa te koara, ka karangatia a Uenuku kia haere mai kia kai tahi raua ko Turi. Kei te huna a Turi i taua taoanga i te kanohi o te tamaiti ra. Ka tae mai a Uenuku, ka takoto te kai. Katahi ka totoro atu te ringa o Uenuku ki teteahi pohata mana, Na! ko te koheratanga o te uira i roto i te koara. Katahi ka karanga a Uenuku, “E Awe aku! e ngaro ana koe i te kai i nga kai. Kei hea ra koe i te takanga i nga kai?” Katahi ka wahia e Turi, “A! tena pea ka ngaro ki roto ki te hopara nui a Toi!” (he tupuna nona a Toi, tupuna tonu o Rauru). Heoi, ka whakatika a Uenuku, ka haere ki tona kainga; kua mohio tonu ia, ko tana tamaiti ake tera i kainga ra e ia i roto i te pohata.

I te po, ka turia te ahiahi-korero a Uenuku mo Ngati-Rongotea (koia te hapu o Turi) mo Turi hoki, kia tikina kia patua. Na! ka puta a Rongorongo,—te hoa wahine a Turi—ki waho i te po, i waho i to raua whare—ko Rangiatea te ingoa o to raua whare—ka puta ra te wahine ki waho ki te whakamarie i tana tamaiti. Puta kau ki waho, kua rongo ia i te karakia makutu a te tangata ra, a Uenuku. Koa tenei:—

Whakataka a runga,  
Whakataka mai ra, e huna,  
Kia reka te kai mua.  
Runa mai Rongo-e-  
Ka runa hae !

Oruoru taku manawa  
I a Awe-potiki,  
Ka utaina mai ki runga,  
Ki te whata-amo a Tane,  
Runa mai Rongo-e-  
Ka runa hae !

Tikina atu ra,  
Te Tini-o-Ngati-Rongotea,  
Kumea mai, takina mai  
Kia huna, kia tineia.  
Ka reka te kai mua,  
Runa mai Rongo-e-  
Ka runa hae !

To hope i kotia,  
To hope i tahuna,  
To hope i kainga haeretia  
Ki runga te whata-amo a Tane,  
Runa mai Rongo-e-  
Ka runa hae !

Whakarongo marire ana te wahine ra, a, ka hoki ki roto ki to raua  
whare ko Turi, ka karanga atu ki a ia, "Kei te rongo au i te pu-maire  
a Uenuku !" Ka ui atu a Turi, "Tera ! whakarangona nga kupu !" Katahi  
ka korerotia atu e Rongorongo nga kupu i rongo ai ia. Katahi  
ka karanga atu a Turi, "E ! ko nga hara i Awarua !" Kua mohio  
mai ia he mate tera mona me ona tamariki me tona iwi. (Nga tamariki  
a Turi i whanau ki rawahi, ki Hawaiki, ko Turanga-i-mua, ko Tane-  
roa—he wahine—ko Potiki-roa).

Heoi, kua mohio ia—a Turi—tera ratou e mate katoa i a Te Tini-  
o-Uenuku. Ka mahara ia kia tikina a "Aotea" waka i tona hunga-  
wai, i a Toto, hei ara ma ratou ko tona whanaunga. Ka tae a Turi ki  
te huru-kuri, he awarua ; te ingoa o taua huru ko Potaka-tawhiti. E  
waru nga kiri kuri i taua huru ; na ra nga ingoa o aua kuri :—

Potaka-tawhiti  
Pukeko-whata-rangi  
Whakapapa tuakura  
Matawari-te-huia

Kakariki-tawhiti  
Miti-mai-te-rangi  
Nuku-te-apiapi  
Miti-mai-te-paru

Katahi ka hoatu i taua huru ki te wahine, ki a Rongorongo, ka ki  
atu, "Haere ! ka kimi mai i tetei huarahi mo tatou i a Toto." Ka  
haere te wahine ra ki tona papa, ki a Toto, ka karanga atu ki a ia, "I  
haere mai au ki tetei waka mo matou." Ka uia mai e te papa, "E  
haere ana koutou ?" Ka ki atu a Rongorongo, "Ae ! e haere ana

matou, ka whakarere i tenei whenua." Heoi, katahi ka homai e te tangata ra ko "Aotea" hei waka mo tana tamahine raua ko te tane, a, ka hoatu hoki e te wahine ra, te huru, a Potaka-tawhiti, ka hoatu ki te matua (ara, he utu-matua). Ko etehi o nga waka o Toto i hoatu ki era tamahine ana.

Heoti, ka whakariterite a Turi ma mo te haere, ara, mo te hoenga mai ki Aotea-roa; he maha nga utanga o taua waka a "Aotea" koia a "Aotea-utanga-nui." Kua huihui mai era waka ki te tauranga; ko "Te Arawa," i a Whakaoti-rangi, tera waka; ka utaina katoa nga waka. Akuanei, ko Kauika, he tangata mohio, he tangata karakia, he tohunga mai no mua, ka eke hoki ia me Turi katoa ki runga ki te waka, koia te kai-whakatare i te waka, ara, ki te karakia. Tenei nga tangata o runga o "Aotea," ara:—

Turi	Kauika	Kewa	Tuau
Hoi-matua	Hou-areare	Tu-te-rangi-pouri	Tapu-kai
Urunga-tai	Puhi-potiki	Potoru	Haunui
Kahu-papae	Kahu-nui	Rangi-tē-pu	Te Kahui-kau
Te Kahui-kotare	Te Kahui-po		

Ko nga hapu i aua tangata, ko Ngati-Rongotea, Ngati-Kahu, Ngati-Rangi, Ngati-Tai, Ngati-Kauika.

He nui nga iwi ki runga ki a "Aotea," kaore i te mohiotia etehi—ko Taranaki, ko Ngati-Ruanui, ko Nga-Rauru, ko Whanganui ko Ngati-Apa, ko Mua-upoko me etehi atu. Na! he waka ano a "Kura-haupo," tona ingoa tawhito ko "Tarai-po," ko Ruatea te rangatira. Otira i pakaru taua waka ki Rangi-tahua, a, ka eke mai a Ruatea, a Hatonga ki runga ki a "Aotea." I te rerenga mai o "Aotea" raua ko "Kura-haupo," ka u mai raua ki te moutere nei, otira, i a raua e whakaeke ana ki uta ka mate a "Kura-haupo," haere tonu iho ki te moana. Ko nga tangata me nga utanga ka utaina ki runga ki a "Aotea." No te unga ki taua moutere katahi ka tu nga tira a Turi, ka tu te tahua a Turi—ko taua tahua, e rua nga kuri hei whakahere ki te atua, kotahi o aua kuri i tapaea matatia, kotahi i tapaea maotatia. Na taua tahua a Turi i huaina ai te ingoa o taua moutere ko Rangi-tahua. Ko te wahi i mate ai a "Kura-haupo" i huaina ko Te-Au-o-kura. I mua atu ia o tenei wa, kaore he ingoa o Rangi-tahua. No konei te ingoa o "Aotea utanga nui," no te utanga o "Kura-haupo" ara, te tangata, te taonga, te atua, te korero, te kai, me era atu mea, ka huia atu ki nga utanga ake o "Aotea."

Na! ko nga taonga enei a Turi i eke mai i runga i a "Aotea"—

Te hoe a Turi, ko	...	Te Roku-o-whiti,
Te toko a Turi, ko	...	Te Anewa-o-te-rangi,
Te tatā a Turi, ko	...	Te Ririno-o-te-rangi,
Te toki a Turi, ko	...	Te Awhio-rangi.

Nga atua i roiro mai i runga i a "Aotea"—

Ko Maru,  
Ko Te Ihinga-o-te-rangi,  
Ko Kahu-kura,  
Ko Rongo-mai.

Nga-atua ririki :—

Ko Haere-iti,  
Ko Rehua.

Nga mana i roiro mai i runga i a "Aotea"—

Ko Huna-kiko,  
Ko Kohatu-mua,  
Ko Kohatu-te-ihi.

He kohatu katoa aua mana, he whatu ; he mea hanga kia pai e to mua tangata.

Nga Tipua nana i kawhaki mai i a "Aotea," tokowha, ara :—

Ko Toi-te-huatahi,  
Ko Ikaroa,  
Ko Tangaroa,  
Ko Ruamano.

Koia nga kai-awhina i a "Aotea" i roto i te tuatea o te moana i a ratou i hoe mai i runga i te moana nui.

Te Awa o "Aotea," te karakia i te haerenga mai i te moana :—

Aotea te waka,  
Ko Turi te tangata i runga,  
Ko Te Roku-o-Whiti te hoe.

Piripapa te hoe,  
Awhipapa te hoe,  
Toi tu te hoe,  
Toi rere te hoe,  
Toi mahuta te hoe,  
Toi kapakapa te hoe,  
Te hoe ; kei runga te hoe, E Rangi !  
Ko te hoe na wai ?  
Ko te hoe na Te Kau-nunui.  
Ko te hoe na wai ?  
Na te Kau-roroa ;  
Ko te hoe na Rangi-nui e tu nei,  
Tena te waka ka tau  
Ki Tipua-o-te-rangi—  
Ki Tawhito-o-te-rangi.  
Nga turanga whatu o Rehua.  
Ka pae ake au i te kakau  
O taku hoe, i Te Roku-o-Whiti.  
Whiti patato,  
Rere patato,  
Māmā patato.  
Te riakanga, te hapainga,  
Te komotanga, te kumenga mai,  
Te riponga, te hawenga,

A te puehutanga o te wai  
 O taku hoe nei,  
 Kei te rangi hikitia,  
 Kei te aweawe nui no Tu,  
 Tena to ara ka totoa,  
 Ko te ara o tenei ariki  
 Ko te ara o tenei matua-iwi,  
 Ko te ara o Rangi-nui e tu nei.  
 Huā te kakau o taku hoe nei,  
 Ko Kautu-ki-te-rangi,  
 Ko te Rangi hikitia,  
 Ko te Rangi hapainga,  
 Ko te Rangi tu torona atu,  
 Ko te Rangi tu torona mai,  
 Ko te Rangi tu te ihi,  
 Ko te Rangi tu te kōkō  
 Ko te Rangi tu te māna,  
 Ko te Rangi tu te tapu  
 E tapu!  
 Tena te ara ka totoa,  
 Te ara o Tane-matohe-nuku,  
 Te ara o Tane-matohe-rangi  
 Te ara o Te Kau-nunui,  
 Te ara o Te Kau-roroa  
 Te ara o tenei ariki,  
 Te ara o Rangi-nui e tu nei,  
 Tawhi ki a Rehua,—  
 Ki a tama i te ao-marama,  
 E Rongo-ma-Tane!  
 Whakairihia! Hae!

Mo te toko tenei :—

Ko "Aotea" te waka,  
 Ko Turi te tangata,  
 Ko Anewa-i-te-rangi te toko.

E tu te toko,  
 E karo te toko,  
 To mata i riri,  
 To mata i nguha,  
 To mata i tukitukia  
 To mata i toetoea  
 To mata i wawahia  
 Puta tane,  
 Haere i te haha wai,  
 Pipi ha!  
 I o tai maio,  
 Whakaea i o tai mea,  
 Tangaroa! kia piri.

Ko te tapuāe na Turi, mo tona waka, mo "Aotea," kia tere ai te rere :—

Whaia te tapuāe o taku waka nei,  
 Tu torotoro i (sic) atu,

Te tapuae o taku waka nei,  
 Kia tu, kia keu,  
 Keua e wai ?  
 Keua e manu—  
 Ko manu-te-hutihuti,  
 Ko te whakahoka.  
 Hoka taku manu mamao,  
 He tane!

Heoti; ka rere mai te waka nei, i Rangi-tahua. A, ka tae ki waenga-nui moana, ka mea atu a Potoru ki a Turi, "E Turi! me tika te ihu o te waka ki te ra-tō." Ko Potoru hoki i te ihu o te waka, ko Turi i te kei, me Tuau, me Kauika hoki. Ka mea atu a Turi ki a Potoru, "Kao! me tika taua ki te ra hurunga." Ka tohe atu a Potoru me tika raua ki te ra-tō; ka tautohetohe a raua kupu i konei mo to raua waka e rere ra, a roa noa iho, ka riro i te tohe a Potoru, a, ka tika tonu ta raua waka ki Te Tautope-ki-te-uru, katahi ka rumakina te waka ki reira ki Te Korokoro-o-te-Parata. E waru nga taumanu o te waka i ngaro i te wai. Ka ki a Turi ka mate ia. Katahi ia ka tu ki runga ka whakaunu i tona waka koia tenei:—

KARAKIA UNU MO "AOTEĀ."

Tenei hoki taku taketake  
 E Rongo-ma-Rua-whatua—e—  
 I runga i te pu-whakamaroro-hau.  
 Amo ake au i taku toke nei,  
 I a Awhio-rangi, Wai-o-rua.  
 I hoki ki runga,  
 I hoki ki raro,  
 Ki te whai-ao,  
 Ki te ao-marama,  
 Marū! a ka hura,  
 Tangaroa! unuhia!

He karakia ano tenei:—

Tarawa moana, e tu mai ra,  
 Mai awhitia,  
 Kia piri mai ki au nei,  
 Pae whenua koe, e tu mai ra,  
 Mai awhitia,  
 Kia piri mai ki au nei,  
 Kia tata mai ki au nei.

Ka kapu a Turi ki te tatā nei, ki a Te Ririno-o-te-rangi ka hapainga te karakia:—

Hapai ake au i taku tatā nei,  
 Ko Te Ririno-o-te-rangi,  
 Kei te whiwhinga o te rangi,  
 Kei te rarawe o te rangi,  
 Kei te nanape o te rangi  
 Kei te tau mai o te rangi

Mou ki te puā o te rangi  
 Mou ki te tawhito o te rangi  
 Whakamau ki a Rangi-nui e tu nei.  
 Te riakanga, te hapainga,  
 Te komotanga, te tiherunga,  
 O te wai o taku waka nei,  
 Mimiti ki runga,  
 Mimiti ki raro,  
 Mimiti i tai,  
 Ki a Rangi-nui e tu nei,  
 Te tatā, Te Tipua-horo-nuku,  
 E tu te moana-uriuri,  
 E tu te moana-uraura  
 E tu te moana-tuatea  
 E tu te moana-oruoru  
 E tu te akau mea.  
 Ko Houra, ko koe,  
 Kaia mitikia,  
 Te wai o taku waka,  
 Ko Houra, ko koe,  
 Kaia mitikia,  
 Kaia mitikia ki a te nanu-wai,  
 O taku waku nei.  
 Ko Houra, ko koe,  
 Kai a mitikia  
 Te rangi Tawhiri-matea i tai,  
 Tu-raka-maomao.  
 Paki i mua waka,  
 Mimiti pakorakora  
 Te tai ki Hawaiki.

Heoi ano, kua ea te wai o te waka nei. Katahi a Turi ka tino mohio he kohuru ta Potoru i a ia. Katahi ka hopukia iho a Potoru, ka panga ki roto ki te wai. Na! koia "Hurihanga." Ka totohu ki roto ki te wai, koia "Tapō"; no te pueatanga ki runga i te wai, koia "Maiea." He ingoa hou katoa enei, i tapā ki a Potoru. Te kitenga a Maru, ka rere ki runga ki te tangata e mānu haere i te wai ra, ara, ki te whakaora i a ia, me te karanga mai ki a Turi, "Tama ra! Tama ra! kia au ra iana; me uta atu au ki runga ki te papa-teretere o Aotea. Kia whakamau mai koe ki au, he ruru, he kato; kia whakamau taua ki te whetu mata-nui. E kore e penei mai tamaiti pukana-nui, kei tu-whenua taua." Heoi, ka utaina mai a Potoru raua ko te atua ki runga ki a "Aotea." Na te atua i tika ai, i whakaae ai a Turi kia eke raua ki runga ki te waka. Ka aranga i konei te whakawai nei:—

"Nga tohe a Potoru."

He tapuae ano tenei i tere ai a "Aotea" ki uta:—

Hikihikitia, hapahapainga,  
 Rangaranga te tapuae  
 O taku waka nei,



Rere huruhuru,  
 Rere a manu,  
 Rere taketake.  
 I tu ai; i keu ai;  
 I mania ai; i paheke ai;  
 I haere ai tama,  
 I tona tua-whenua,  
 Ka mate te tama  
 A te hemahema.  
 Ka puta kei waho—  
 Kei a Tama-hoko-tahi—  
 Kei te mokopu-rongo—  
 Kei te whai-ao—  
 Kei te ao-marama,  
 Hoatu! E Tane-waka!  
 To kauhau ora, ki uta,  
 Ki tu-whenua i uta,—  
 Ki tu-maunga i uta,—  
 Ki tu-parara i uta,—  
 Ki te ano-a-Tu i uta.  
 Ka u! ka u! ki uta.  
 Ka u! ka u! ki tai.  
 Ka u! ka u! ki tenei whenua tauhou.  
 Pikipiki maunga, Tangaengae!  
 Pikipiki pari, Tangaengae!  
 Tahau ora, tahau ariki,  
 Mau e kai,  
 Te manawa o tenei tauhou.

Heoi ano: Kua tae mai a Turi me tona waka ki uta nei, i poua ki waenganui o Kawhia, o Aotea—no reira taua ingoa, a Aotea—no te waka. Ka toia te waka ki uta, ko te ihu kei te moana, ko te kei ki uta. Katahi ka whakaawhitia nga tangata me te waka, koia te ingoa nei a Ka-whia.

Heoti; kua u mai ratou ki Aotea-roa nei. Katahi a Turi ma ka haere mai ma uta. Na Turi i whakahua te ingoa o Mokau, o Ure-nui, o Wai-tara, o Mangati, o Oakura (i whakakitea te kura ki reira, a Hunakiko), o Wai-ngongoro me etahi atu wahi, a tae atu ana ki Patea, ka tuaina e ia te ingoa o taua awa ko Patea-nui-a-Turi.

Ka toua te karaka ki reira e Turi, te ingoa ko Te Pou-o-Turi. Ka noho, ka hanga tona whare ko Matangi-rei, kei tenei taha o Patea, kei Rangi-tāwhi (e tata ana ki te teihana-rerewe). Ka mahi i taua māra ko Hekeheke-i-papa kei Rangi-tāwhi ano. Tana ko, ko Tupu-i-whenua. Ka koia atu te māra, e waru nga wakawaka, toua atu nga purapura e waru. Ka tae ki te ngahuru ka hauhaki mai; te putanga e waru rau nga kete.

Heoi ano, ka noho nei a Turi ratou ko ana tamariki ki to ratou nei kainga i Rangi-tāwhi. Ka whanau ki reira tana tamaiti a Tonga-potiki.

Ko Patea-nui-a-Turi,  
 Whakaturia tona whare,  
 Ko Matangi-rei,  
 Ki runga Rangi-tāwhi.  
 I tautoria ai Tonga-potiki ki roto,  
 Tautori ai.

Ko Turanga-i-mua, ko Tane-roa i whanau mai i Hawaiki, ko Tu-taua i whanau i te hoenga mai, koia a Tu-taua-whanau-moana.

Heoi ; ka kaumatua a Turi, ka haere ia, ka mate atu. Kaore e mohiotia te wahi i mate ai ia, i hoki pea ki Hawaiki, kaore i mate ki tenei motu, i ngaro tonu atu, i haere pea i runga i te ara taniwha.

Kia ngaro a Turi ka moe-tane tana tamahine, a Tane-roa ka moe i a Uhenga-puanake, no "Takitumu"—he tamaiti na Tamatea. Ka hua te tamaiti i roto i te kopu o Tane-roa, ka hiakai te tamaiti ; katahi ka patua nga kuri o Turanga-i-mua hei kai māna, ka patua hunatia e te tane a te wahine ra, hei kai ma tana wahine. Nga ingoa o aua kuri ko Papa-tua-kura, ko Mata-ware, he momo kuri no Hawaiki mai. Na Tane-roa te kupu ki te tane kia patua aua kuri ; a, ka taona, ka kainga e te wahine raua ko tana tane. Akuanei, ka kimi te tangata nona nei nga kuri, i te mea kua kore ona kuri, kua ngaro. Kua pouri ia ; kimi noa, kimi noa, te kitea. Katahi ia ka haere atu ki te tuahine, ka ui atu, "Kaore ranei koe i kite i nga kuri a to whanau ?" Ka ki mai tera, "Kaore !" Ka pouri tonu te whakaaro a Turanga ka hoki ki te kainga ki te kimi i nga kuri, no hea hoki ! A, na te pupa ka kitea, he mea karakia i kitea ai. Katahi ka korerotia nuitia kua kitea te kaiātanga a te wahine ra ; ka whakama ia, ka haere, noho rawa atu raua ko te tane ki tera taha o Patea (i te taone), ka tu te whare ki reira, ko Kai-kāpo. I whanau ki reira nga tamariki a te wahine ra. A, kia tupu aua tamariki ra ka ki iho te wahine ra ki aua tamariki, "Ka kite koutou i te ahi e ka mai i tawahi ; na o koutou tuakana ; hei kai ma koutou a koutou tuakana." He kanga hoki tena ki nga tungane. Ka wahi i konei nga iwi, nga tamariki a Turi. Noho ana te wahine ra i tera taha, noho ana nga uri tane i tenei taha. Ka mau tonu te raruraru i roto i a Nga-Rauru, i a Ngati-Rua-nui, a, patu ana teteahi i teteahi, kai ana teteahi i teteahi a, taea noatea te Whakaponono.

Na ! ka wahi atu nga uri a Turi, ko te ara wahine i tera taha, ko te ara tane i tenei taha ki te tonga, a e noho nei. A, ko enei korero he mea tuku iho i o matou tupuna i a Turi ano, tae iho ki a matou.

Tenei nga ingoa o a matou whare-wananga, timata mai i a Turi, a, tae iho ki a matou, ara :—

Matangi-rei.  
 Haruru-atea, i Whenuakura.  
 Pa-nui-a-hae, i Rangitāwhi.  
 Te Kaha-o-Rauru.

Ko Turi te tangata.  
 Ko Turanga-i-mua te tangata.  
 Ko Tu-taua te tangata.  
 Ko Pāka, he uri no Tutaua te tangata.

Te Wehenga-o-Rauru.	Ko Tu-poia te tangata, he uri on Tonga-potiki.
Te Kohete-o-Rauru.	Ko Bongomai-tutaua te tangata, na Nga-Rauru katoa.
Te Buruanga-o-Rauru, i Waitotara.	Ko Rua-kai-whetito raua ko Tama- rakeiora nga tangata.
Puke-rimu, i Okehu.	Ko Te Ika-weo, ko Bangi-te-pu, ko Pahoa nga tangata.
Te Hui-a-kama, kei roto o Patea.	Ko Tu-te-rauhe, he uri no Turanga-i- mua te tangata.
Te Pua-o-te-rangi, i Waitotara.	Ko Haataura, ko Ue-taniwha nga tangata.

Na! Koia nei toku whakapapa i a Turi :—

Bauru (koia nei Nga-Rauru)	
Rakau-maui	
Bongotea	
Puru-ora	
<sup>1</sup> Turi	
Turanga-i-mua	
Tamatea-kopiri	
Te Ihi-o-Rongo	} Te kahui Rongo
<sup>2</sup> Te Mana-o-Rongo	
Te Maru-tuna	} Koia te Kahui Maru
Te Maru-wehi	
Te Maru-ariki	
Te Maru-aitu	
<sup>10</sup> Te Numanga	
Rangi-tauwhanga	
Whakataha-mai-runga	
Mata-te-kamu	
Uru-haha	
<sup>15</sup> Uru-te-angina	
Rangi-whakarangona	
Rangi-whakaturia	
Te Waka-tupoki	
Tama-ipo	
<sup>20</sup> Te Rae-koukou-wai	
Hiro	
Bongo-houhia	
Te Herewini	
<sup>24</sup> Hetaraa Tautahi	

He tane katoa enei, he matamua katoa ; he kawai-ariki tenei.

## THE "AOTEA" CANOE.

## THE MIGRATION OF TURI TO AOTEA-ROA (NEW ZEALAND).

DICTATED BY HETARAKA TAUTAHU, ASSISTED BY WERAHIKO TAIPUHI,  
OF TAURANGA-A-IKA NEAR WAITOTARA, NOV. 1900.

TRANSLATED AND ANNOTATED BY S. PERCY SMITH.

THE Society has already published accounts of two of the celebrated canoes that formed part of the fleet in which the ancestors of the Maoris came here about the year 1850, viz., Te Arawa and Mata-atua canoes, the descendants of whose crews are to be found in the Bay of Plenty. It has long been desirable to secure an authentic account of the "Aotea" canoe, whose crew settled on the Taranaki and Cook Strait coasts at about the same time as the fleet arrived, the more so, as the accounts repeated by the Maoris in later years have given rise to considerable discussion amongst themselves, and many of the statements are contradicted. Sir George Grey in his "Nga mahinga a nga tupuna," published in 1854, has given one version of the "Aotea" history, which was supplied to him by the father of Tauke, a well-known native chief of the Ngati-Ruanui tribe of Patea and neighbourhood, and who is probably the best living authority for the history of that tribe. Beyond the above no full account has appeared, and some portions even of that have been disputed. We are, therefore, fortunate to obtain the following, as it is derived from a source that seems to me unquestionable as far as it goes, and, moreover, it is, I believe, the first time the Nga-Rauru tribe—to which H. Tautahi belongs—has ever allowed their ancient history to be written in full.

The circumstances under which the following matter was obtained are as follows:—Our energetic corresponding member, T. Tarakawa, being on a visit to the Nga-Rauru tribe, told them of several matters he had learned from me in reference to the homes of their ancestors in Eastern Polynesia, in which they were greatly interested, and at a meeting of the tribe they decided to send me an invitation to visit them, when they promised to give me their version of the "Aotea" story. The following is the result of my visit, which I hasten to lay before the Society. Old Tautahi knows of the work of the Polynesian Society, and says that he had heard that imperfect accounts of "Aotea" had reached us, and that he particularly desired that a true account should be furnished to us.

It is unlikely that the matter Tautahi dictated to me will pass unchallenged by other tribes whose ancestors came in "Aotea," but I question if any man living has a greater right to speak authoritatively on the subject. He claims that after the division that separated Turis' children, all his sons remained with the Nga-Rauru tribe, and his daughter married and left the tribe. Hence, as the tribal history, etc., passed by custom to the sons, generally to the first-born, they have retained the true history. The descendants by the daughter, not having been taught in the tribal *whare-wananga* with all the ceremonies and rites customary, can only know by hearsay, and imperfectly. Moreover, Tautahi has supplied—which has, I think, never been done before—a list of the tribal *whare-wananga*, or houses in which their sacred history was taught, from the arrival of the "Aotea" canoe down to the time when such things ceased to exist. He claims that the teachers in these "houses of learning" inherited the knowledge that descended to them in unbroken sequence from the very celebrated house, Whare-kura, which was situated in far Hawaiki, not Hawaiki-Rangiatea, from which Turi migrated to New Zealand, but a far older one, but which particular one is not now known. This statement causes some surprise, because Tahitian history, so far as at present known, indicates Opoa in Rai'atea (Rangiatea) Island as the site of this seat of learning, and as the place where the great disruption of tribes took place through schism in the teachings of rival priest-hoods, which were then known as the Ao-tea and Ao-uri factions, the first representing the Eastern Polynesian, the second the Western Polynesian. This serious split is known (traditionally) to both Tahitians and Maoris, but it has no direct bearing on the "Aotea" story.

The matter dictated by Tautahi is as full as I could get it, but he often spoke too fast to allow of his being followed in shorthand, so that some detail has necessarily been omitted. Tautahi is an old man of about seventy, quite blind, but retains all his faculties. We will now follow his stories, my notes appearing in brackets.

"The growth, or origin of man was in Te Paparoa-i-Hawaiki, and they came from there, spreading from that Paparoa-i-Hawaiki—spreading to the Islands of the great ocean and dwelling there. The man was named Nga-ruarangi; it was he who migrated from that land; his canoe was named "Takere-o-toitaha." There were a great many people who migrated from Te Paparoa-i-Hawaiki, but the man whose name is most celebrated was he—Nga-ruarangi.

[This name—Te Paparoa-i-Hawaiki—is new to me as one of the names for Hawaiki and it is abundantly evident from what follows, that it is not the Hawaiki from whence the Maoris came to New Zealand, clearly it is very much more ancient. The translation of the first part of the name, is the "long-flat" or plain, and in view of

what has been written in "Hawaiki"\* as to the origin of the Polynesian Race, as derived from Rarotonga sources, I am much inclined to refer this name to India, but the point is doubtful. Nga-rua-rangi is a name not, I think, previously known to Maori genealogists, nor could I obtain his position with regard to well-known people. He is not mentioned either on the long lines of ancestry obtained in Rarotonga. The following were given to me as the names of mountains in Te Paparua-i Hawaiki :—Apaapa-te-rangi, Tipua-o-te-rangi, Tawhito-o-te-rangi, Tawhiti-nui, and Hikurangi. It is probable that the latter name is that particular Hikurangi with which is connected the story of the flood.]

"The islands which they visited in their passage over the great ocean are :—Whanga-paraoa, Tutuhira, Raro-henga, Kuparu, Wawau-atea and Maiteka. There are very many islands on this side of Whanga-paraoa, such as Onetu, Onehunga, Onerere, and others. These are the islands they came to as they voyaged along in their canoes. The following are the names of some of those canoes :—'Takere-o-toitaha,' 'Rangi-tākō,'† 'Hakirere,' 'Karamu-raunui,' 'Tata-taiore,' 'Whakarewarewa,' 'Rangi-totōhu,' 'Rangi-kekero,' and 'Pahi-tonoa' which was the canoe of Rauru. These are the canoes that I am clear about as coming from Te Paparua-i-Hawaiki and as far as Hawaiki-Rangiatea, that is, some of them only reached there,—'Takere-o-toitaha,' 'Rangi-tākō,' 'Hakirere'† and 'Pahi-tonoa.'‡ Some of the canoes turned off towards the sun-set, and all of them were lost."

[With reference to these islands at which the people stayed or called at, in their easterly progress, the first, Whanga-paraoa, I do not recognise in Maori tradition previously. It is the name given to the place where the fleet of six canoes assembled on the east shores of the Bay of Plenty, after their arrival in this country, but the one named above, from the orderly sequence in which the names of islands that follow are given, is clearly to the west or north-west of Samoa and is probably an ancient name for one of the Fiji groups, now lost or overlaid by Melanesian names. With regard to the rest, Tutuhira may easily be recognised for Tutuila the third in size of the Samoan group, Rarohenga is Olosenga of the same group, Kuparu is Upolu likewise of the same group, (the Samoans have not retained the Maori "k," and "a" and "o" are inter-changeable vowels in the Polynesian language. The Rarotongans call Upolu, Kuporu.) Wawau-atea is Porapora island of the Society Islands, the ancient name of which was Vavau. Maiteka, is Osnaberg island, called by the Tahitians Maite'a, and by the Paumotuans, Mekiteka. Thence they went to Hawaiki-Rangiatea. The above course of progressive

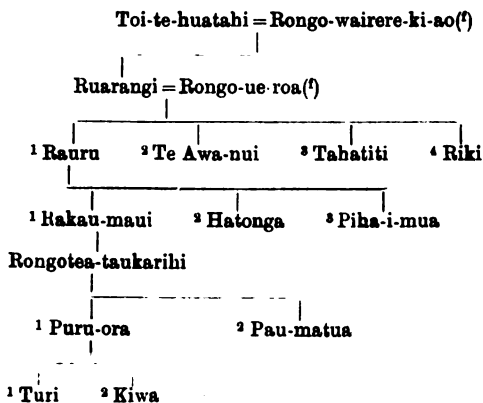
\* See this JOURNAL vol. vii. and viii.

† See reference to this canoe, Journal Polynesian Society, vol. vii. p. 62.

‡ See Journal Polynesian Society vol. iii. p. 105, for an account of the voyage of these two canoes to bring the *Taro* to Hawaiki.

migration is strictly in accord with Rarotonga tradition, except, that we now learn that this particular branch of the Polynesians occupied Maiteka before Rangiatea, which is Ra'iatea of the Society group. (The Ra'iatea and Tahiti people omit the "ng" in all words.) It is remarkable that this story omits any reference to Tawhiti-nui or Tahiti, which lies between Maiteka and Rangiatea, but the reason is to me tolerably plain. These people are a separate tribe, and a separate migration from those who came here with the fleet from Tahiti in *circa* 1850 and only retain the names of islands occupied by their own immediate ancestors. The islands beginning with "One" are not known to me, but it is highly probable from the translation of the names, that they refer to some of the Paumotu or Low Archipelago not far to the eastward of Maiteka, which are mostly low atolls. The account does not say that they called at these islands on their migration but that they are names of islands "this side" of Whanga-paraoa, "this side" being the side towards which the migration travelled, *i.e.*, towards the east. It is well known now from Rarotonga traditions that the ancestors of the Maoris were in the habit of visiting the Paumotu group. Motiwhatiwha, and Motu-tapu are also mentioned as islands that were known, but apparently not visited by the migration. Motu-tapu is so common a name it may be anywhere, and Motiwhatiwha can be shown to be the island Matietie of Rarotongan traditions by following the simple rules of letter changes in the Polynesian language. For instance, the Rarotongans do not pronounce the "wh" of Maori, the common Maori causative prefix *whaka*, is spelt and pronounced in Rarotonga, *aka*. Hence we have the name reduced to Motiatia and as "a," "e," "o," inter-change without altering the meaning, the word becomes Matietie, the name of an island lying somewhere north of Fiji, but which is not known, as it has now received some more modern name.]

"Rauru was one of those who settled permanently in Hawaiki-Rangiatea; others, I do not know the names of. This is the genealogy of Rauru:—



"We have now arrived at Hawaiki-Rangiatea."

[With regard to this genealogy a great deal might be said, but those amongst us who have often puzzled over the several men of the name of Toi, are not yet prepared to make a definite statement. It will suffice to say that Toi-kai-rakau, the ancient ancestor of so many *tangata-whenua* Maoris, also had a son named Rauru, and another named Awa-nui-a-rangi. But it is abundantly clear to me that Toi-te-huatahi herein referred to is not identical with Toi-kai-rakau, though the evidence of this is too long to quote. Suffice it to say that this Toi (Toi-te-huatahi) and his son Rauru, are both to be found in Rarotonga genealogies, and that they flourished about the period of the great migration from Fiji and Samoa to eastern Polynesia, according to the above traditions. Turi, herein shown, is the captain of the "Aotea" canoe who migrated to New Zealand *circa* 1350, and who is well known to the Tahitian traditions. He was born at Mahaina on the island of Tahiti, and thence migrated to Ra'iatea, thence to New Zealand (see "Hawaiki.")]

"It was Turi and his brother Kewa that were concerned in the war at Awarua against Uenuku. This was a very great war, the land at Awarua being the cause of it, through Uenuku's seizing of the land for his own. Turi met them in battle and the Tini-o-Uenuku tribe were defeated, and Kemo, Uenuku's younger brother, was killed by Kewa, hence arose the saying, 'Do not end the (*karakias*) at Awarua.' "\*"

After that people had suffered a severe defeat by Turi, Uenuku was very much troubled about it, and in consequence murdered Turi's son, named Potiki-rorua. When Turi learned that his son was dead, he then killed the son of Uenuku, named Awe-potiki—he was killed in the stream (other traditions give the name of this stream as Waima-tuhirangi), the body was then pulled ashore and the eyes gouged out and cooked with *pohata* (native cabbage). When the native oven was ready, Uenuku was invited to come and partake of the food with Turi. Turi concealed the fact that the child's eyes were cooked with the food. When Uenuku arrived the food was spread out, and Uenuku stretched forth his hand for some of the *pohata*. Behold! then flashed the lightning in the oven. Uenuku thus soliloquised: "O Awe, my child! thou art absent from the feast. Where art thou now the food is ready?" Turi then exclaimed: "A! perhaps he is within the great belly of Toi!" (referring to his ancestor Toi, grand-

\* The full meaning of this is not explained by a translation of the saying which was given to me as follows:—An evil omen occurred to Turi's people before engaging in the fight, but nevertheless, at Kewa's instigation, the priest left at home reciting his *karakias* for the welfare of the *tawa*, was induced to continue his operations, with the result that Turi and his party were victorious.



father of Rauru). This was enough, Uenuku arose and returned home; he at once knew (from Turi's remark) that it was his own child that he had been eating."

[It is stated that this great fight took place at Awarua. Now Awarua is the name of the opening in the reef at Ra'iatea (or Rangiatea) now called Ava-piti, *piti* being the modern Tahitian equivalent for the old word *rua*. Just opposite the opening is the principal settlement of Ra'iatea, where the U.S.S. Co.'s steamers call once a month; it is the headquarters of the French government in the island. About four miles to the south lies the celebrated *maras* of Opoa or Taputapu-atea, the most sacred place in eastern Polynesia. No more serious insult could have been offered to Uenuku than giving part of his own son to him as food. The incident shows that the cannibal habits acquired by this branch of the Polynesians in Fiji, was well established at this time, *i.e.*, *circa* 1850. The "flashing of the lightning in the oven," was, I would suggest, the bursting of one of the basaltic stones which strew the shore at Awarua, but similar incidents are frequently alluded to in Maori history, and are considered as *aitua*, or ill-omens.]

"At night, Uenuku called a council to consider what should be done in the case of Ngati-Rongotea, which was the name of Turi's *hapu*, or tribe, and also how Turi should be punished. During the proceedings, Rongorongo, who was Turi's wife, went forth from their house—which was named Rangiatea—to quiet her child. Whilst there she heard the *karakia-makutu* or incantation to bewitch, of that man—of Uenuku—which is as follows :—

Prepare (thy powers ye gods) above,  
Prepare them then, to destroy,  
Sweet will be first food (of revenge),  
Bind then Rongo (Ngati-Rongo),  
Bind them.

Agitated is my heart  
For Awe-potiki,  
Who was laid on top  
Of the food-stage of Tane,\*  
Bind firmly Rongo,  
Bind them.

Go forth and fetch  
The many of Ngati-Rongotea,  
Drag them hither, lead them here,  
That they may be destroyed, extinguished,  
The first food will be sweet,  
Bind firmly Rongo,  
Bind them.

\* The stage on which offering were made to the *Ariki*.

Thy hips were cut in two,  
 Thy hips were burnt,  
 Thy hips were eaten going along  
 On the high food-stage of Tane;  
 Bind firmly Rongo,  
 Bind them.

The woman listened to catch the words, and then returned to her and Turi's house, and said to him: "I have been listening to the *pu-maire* of Uenuku." Turi said to her: "Let me hear the words!" Then Rongorongo repeated the words which she had heard, at which Turi exclaimed: "Oh! It is the sin at Awarua!" He knew at once it was intended to kill him, his children, and his people (Turi's children, born in Hawaiki, were Turanga-i-mua, Tane-roa—a female—and Potiki-roa).

Turi also knew that in the end they would be defeated by the Tini-o-Uenuku tribe. He therefore decided to send for the "Aotea" canoe, belonging to his father-in-law Toto, as a way of escape for him and his relatives (by migrating). He then took a valuable dog-skin cloak—a double one—the name of which was Potaka-tawhiti. There had been eight dog skins used in making this cloak, the names of the dogs being:—

Potaka-tawhiti	Kakariki-tawhiti
Pukeko-whata-rangi	Miti-mai-te-rangi
Whakapapa-tuakura	Nuku-te-apiapi
Matawari-te-huia	Miti-mai-te-paru

Turi gave the cloak to his wife, Rongorongo, and said: "Go! seek a way for us with Toto!" So the woman went to her father, to Toto, and said to him: "I came to fetch a canoe for us." The father asked: "Are you departing (from here)?" to which Rongorongo replied: "Yes; we are going to abandon this land." Enough, the old man gave "Aotea" as a canoe for his daughter and her husband, whilst she presented him with the dog-skin cloak, called Potiki-tawhiti, such a present being called an *utu-matua*. Some of Toto's other canoes were given to his other daughters.

[It is nothing uncommon for a Polynesian to retain correctly the whole of the words of a long *karakia*, or song, at first hearing. The powers of memory in a race in the same culture stage as they, are very astonishing to us, who habitually use artificial memories in the shape of writing. So there is nothing wonderful in Rongorongo retaining the words of the incantation. The "sin at Awarua" (*te hara i Awarua*) is very often alluded to in native songs. It refers here to Uenuku's defeat at Turi's hands, but I am inclined to think it really originated at the great division between Eastern and Western Polynesians already referred to. The Ra'iatea account of Toto—which I learned from a very well-informed woman of that island, at

Tahiti—is, that he was a man possessed of many canoes, much land, and great power. The publication of the names of the dogs from whose skins this celebrated cloak was made will clear up many obscure references in old Maori songs.]

“Turi now made preparations for his departure, that is, for his voyage to New Zealand. In consequence of the many things with which the canoe was freighted, she is known as “the richly laden Aotea.” The other canoes had all assembled at the landing place; “Te Arawa,” belonging to Whakaoti-rangi (another of Toto's daughters), and all were laden for the voyage. At this time the learned man Kauika also joined the canoe; he was a *tohunga*, or priest, by profession; he joined Turi, and became the director of her course, by means of his *karakias*. The following are the names of those men (besides women and children) who came in “Aotea” :—

Turi (captain)	Kauika (priest)	Kewa	Tuau (priest)
Hoi-matua	Hou-areare	Tu-te-rangi-pouri	Tapu-kai
Urunga-tai	Puhi-potiki	Potoru	Hau-nui
Kahu-papae	Kahu-nui	Rangi-te-pu	Te Kahui-kau
Te Kahui-kotare	Te Kahui-po		

The tribes represented by these men were :—Ngati-Rongotea, Ngati-Kahu, Ngati-Rangi, Ngati-Tai, and Ngati-Kauika.

There were many tribes on board “Aotea” (*i.e.*, ancestors of tribes now in existence), some of which are not now known, but some of them are :—Ngati-Ruanni, Nga-Rauru, Whanganui, Ngati-Apa, Mua-upoko, and others (all well-known Cook Strait tribes).

Now, there was another canoe also, named “Kura-haupo,” the former name of which was “Tarai-po,” and Ruatea was her captain, but that canoe was wrecked at Rangi-tahua, and Ruatea, Hatonga, and others of her crew came on board “Aotea.” On the voyage of “Aotea” and “Kura-haupo” they landed at this island. But as they did so the “Kura-haupo” was wrecked, and sunk in the sea. The crew and their possessions were taken on board “Aotea.” After they had landed on the island, Turi set up his altar and made his sacrifice to the gods—there were two dogs offered in sacrifice, one alive, the other cooked. It was in consequence of this sacrifice (*tahua*) that the island was named Rangi-tahua (place, or day of sacrifice), and the place where “Kura-haupo” was wrecked was called Te-Au-o-kura. Before that time this island had no name. Through this wreck also arose the name “The-richly-laden-Aotea,” because the cargo of “Kura-haupo” was added to that of “Aotea,” *i.e.*, men, goods, gods, history, food and other things.

[It seems from this story that the other canoes of the fleet came to Ra'iatea (Rangi-atea) and started for New Zealand about the same time. It is highly probable that the news of the migratory expedition

to New Zealand had spread from Tahiti to Ra'iatea, for the islands are only 140 miles apart, and that this news, coming just at the time of Turi's anticipated trouble with Uenuku, would act as an incentive to him and his party to emigrate also. The course these canoes would take from Tahiti to Rarotonga would be *via* Ra'iatea, in order to be more certain of the direction, and as a resting place on the long voyage. It is clear, however, that "Aotea" either did not start from Ra'iatea with the others or that she separated from the fleet on the way, for her name is not known at Rarotonga, whilst those of the other six canoes forming the fleet are preserved there. It appears certain that all the navigators of the canoes knew where they were going, and also the direction in which to steer with considerable accuracy, and I feel sure that Rangi-tahua island had been appointed a rendezvous on the way, it being just in the course from Rarotonga to the northern parts of New Zealand, that is, if Rangi-tahua is Sunday Island, which there are strong reasons for believing to be the case, though it would take too long to state them here.

In this account we have the definite statement made that the "Kura-haupo" canoe was wrecked at Rangi-tahua, which confirms the Taranaki account published in this Journal, vol. ii., p. 189, with this difference, that the latter story says that the wreck took place at Hawaiiki. It seems more probable it took place at Rangi-tahua, for the "Kura-haupo" called in with the fleet at Rarotonga. The crew of "Kura-haupo" seem to have been distributed between the "Aotea" and "Mata-atua" canoes and came on with them to New Zealand. Other accounts say that this wrecked canoe was subsequently repaired and followed the fleet to New Zealand. With respect to the names of the people who came in the canoe, those commencing with Kahui, are families. When members of the same family bear the same name (like our surnames) they are alluded to as Kahui. See the genealogy at the end of this paper.]

"The following was Turi's 'outfit' on board the 'Aotea':—

Turi's paddle was named	...	Te Roku-o-Whiti
" spear	" "	Te Anewa-o-te-rangi
" bailer	" "	Te Ririno-o-te-rangi
" axe	" "	Te Awhio-rangi.

The gods that were brought over in "Aotea" were:—

Maru  
Te Ihinga-o-te-rangi  
Kahu-kura  
Rongo-mai

The minor gods were:—

Haere-iti  
Behua

The *māna* brought over in "Aotea" were :—

Huna-kiko,  
Kohatu-mua,  
Kohatu-te-ihi.

These were all stones, called *whatu*, such as were made by the men of old, and much carved and very precious.

The "*tipuas*" (monsters of the sea) that aided "Aotea" on her course were four in number :—

Toi-te-huatahi,  
Ikaroa,  
Tangaroa,  
Rua-mano.

These were the helpers of "Aotea" on the breaking waves of ocean, as they came across the great Deep.

[Turi's paddle is said to have been in existence quite recently. But it appears doubtful if any wooden object would remain intact for over 500 years, unless some extraordinary care were taken in preserving it. At the present day in Polynesia, paddles are usually made of *Hau* (the *Hibiscus*), which is a perishable wood. Arms were usually made of *Toa* (*Casuarina*), a much harder and more durable wood. The names of Turi's "outfit" are interesting, as indicating the common practice of all Polynesians to give names to their personal belongings, which were often in addition endowed by them with supernatural powers. The translation of the names may be given as follows :—The paddle="The extinction of Fiji"; the spear="The paralyzing power of Heaven"; the bailer="The Maelstrom of Heaven;" the axe="The encircler of Heaven." There is a very interesting history attached to this axe, which is still in possession of the Nga-Rauru tribe, but hidden away in a secret place only known to a few. It is too *tapu* for any white man to see. In the appendix hereto, will be found an account of the finding of this illustrious axe.

The gods brought over were probably in the form of small idols such as are figured in the "Internationales Archiv für Ethnographie," Bd. xii., 1899, the originals of which came from the Taranaki coast. None of Turi's *atuas* are of the supreme rank, but are tribal gods; Maru, however, is known to the Hawaiians, which is an additional proof of the connection between that people and the Maoris, which is otherwise clear from common ancestry.

The *māua*, brought by Turi, were hollow stones called *whatu*, which were carved and ornamented, and were highly treasured as representing a link between their old home and their new one.\*

The *tipuas* cannot exactly be said to be "guardian angels," but

\* *Vide* this Journal, vol. iii, p. 39.

are rather monsters of the deep, familiar spirits of the great ones of old, that were amenable to *karakia* and supposed to assist their masters. Amongst these we find *Toi-te-huatahi*, an ancestor of *Turi*'s.

Every tribe had an "Awa," or *karakia*, for calming the sea, and securing prosperity for the voyage. The following is that for the "Aotea" canoe, when she started on her long voyage of some 2500 miles. In this and the *karakias* to follow I have done my best to render them into English, but many parts are obscure, and it is not unlikely I have sometimes quite missed the meaning the old *Tuhungas* had in their minds, and, moreover, the meaning of words has probably changed since they were composed.]

## THE AWA OF "AOTEA."

"Aotea" is the canoe,  
Turi is the man on board,  
Te Roku-o-whiti is the paddle.

Close to the side, the paddle,  
Engircle the side, the paddle,  
Forward, standing, the paddle,  
Forward, flying, the paddle,  
Forward, springing, the paddle,  
Forward, flapping, the paddle.

The paddle! up is the paddle, O Rangi!  
The paddle of whom?  
'Tis the paddle of Te Kau-nunui,  
The paddle of whom?  
'Tis the paddle of Te Kau-roroa—  
The paddle of Great Heavens above.  
Now the (course of the) canoe rests  
On Tipua-o-te-rangi—  
On Tawhito-o-te-rangi—  
On the place of Rehua's\* eyes  
Horizontal will I place the handle  
Of my paddle, Te Roku-o-whiti,  
To cross over, rattling along.  
To fly along, rattling along,  
To be light, rattling along,  
The up-rising, the up-lifting,  
The thrusting in, the dragging hither,  
The whirling, the turning round,  
Of the spray of the water,  
Of this paddle of mine.  
Like the far-off sky,  
Like the uplifted sky,  
Like the great expanse of Tu,  
Now does the way part.  
The way of this first-born chief,

\* Rehua, said to be the star Antares, and by which the canoe steered her course until Tawera, the morning star, appeared.

The way of this section of a tribe,  
 The way of Great Heaven above.  
 Name the handle of my paddle, then,  
 (After) Kautu-ki-te-rangi.\*  
 'Tis the Heavens elevated.  
 'Tis the Heavens uplifted.  
 'Tis the Heavens that stretch thither.  
 'Tis the Heavens that extend hither.  
 'Tis the Heavens where stands Dread.  
 'Tis the Heavens where stands the thrust.†  
 'Tis the Heavens where stands the power.  
 'Tis the Heavens where stands the *tapu*.  
 Be sacred !  
 Now does the way part,  
 The way of Tane-matohe-nuku,‡  
 The way of Tane-matohe-rangi,‡  
 The way of the Kau-nunui,§  
 The way of the Kau-roroa,§  
 The way of this chief,  
 The way of the great Heavens above,  
 Hold on (the course) to Rehua—||  
 To the son in the world of light,  
 O Rongo-ma-Tane!¶  
 Lift her up, *Hae* !

The following is for Turi's spear :—

Aotea is the canoe,  
 Turi is the man,  
 Anewa-i-te-rangi is the spear.

Upraise the spear (to strike),  
 Guard with the spear,  
 Thy angry face,  
 Thy pounded face,  
 Thy slit face,  
 Thy riven face,  
 Exhibit (the powers of a) man,  
 Go and search for water  
     It wells up !  
 By thy calm seas,  
 Rise to the surface by thy reddish sea,  
 Tangaroa ! be with me.

\* The name of one of the paddles used in one of the famous canoes that brought their ancestors to Hawaiki-Rangiatea.

† *i.e.*, Spear thrust of Heaven ; syn : for calamity.

‡ Tane—Splitter, or Separator of Heaven and Earth, which action he did, according to Maori mythology : used here symbolically for the canoe.

§ Kau here appears to be the obsolete word for "company," hence the meaning—The great ones of old, the mighty ones of old.

|| A god, a star ; said to be Antares.

¶ Here we have the double form of Tane and Rongo, so frequent in Rarotongian traditions.

Turi's *tapuae*\*: for his canoe, for "Aotea," to hasten the speed:—

Recite the *tapuae* of my canoe,  
Stretch forth, away,  
The *tapuae* of my canoe,  
Let her stand up, let her move,  
Be moved by whom?  
Moved by the bird—  
My Manu-te-hutihuti,†  
With outstretched wings to fly.  
Spread out the wings of my bird to a distance;  
A male!

And so, the canoe "Aotea" came away. When they had reached mid ocean, Potoru‡ said to Turi, "O Turi! direct the bows of the canoe to the sun-set." Potoru's place was in the bows of the canoe, whilst Turi's was at the stern, together with Tuan and Kauika (the priests). Turi said to Potoru, "No! let us steer for the sunrise." But Potoru insisted that they should go towards the sunset, and in consequence strife took place as to the proper direction for their canoe to steer, which after a long time was settled as Potoru insisted, and hence, their canoe went straight to the Tautope-ki-te-uru, where she began to sink to Te Korokoro-o-te-Parata. Eight thwarts of the canoe were under water. Turi thought they would all be lost; then he arose and withdrew his canoe, thus:—

*Karakia*, to withdraw the "Aotea" from the depths—

This is my prayer (incantation)  
O Rongo-ma-Buawhatu,  
(Dwelling) above on the source of squally winds,  
I will shoulder my axe,  
Named Awhio-rangi, Wai-o-rua,  
Returned up above,  
Returned down below,  
To the world of being  
To the world of light,  
Maru! open up (the waves)  
Tangaroa! withdraw her!  
Great ocean waves that stand there,  
Give us thy help,  
Keep close to me here,  
Thou ridge of land that stands there,  
Give us your help,  
Keep close to me here,  
Be near to me here.

\* A *tapuae* is a *karakia* to hasten the footsteps (*tapuae*) of one in chase of an enemy, or of one being chased—here applied to hasten the progress of the canoe across the ocean.

† A frequent expression in *karakias*, sometimes Manu-te-kutikuti, but probably expressive of speed, as in the rapid descent of the gannet after its prey with closed (*kutikuti*) wings.

‡ Potoru was said by my informant to be a man of a different tribe to Turi.



Then Turi seized the bailer, named Te Ririno-o-te-rangi, and uplifted his *karakia* :—

I will uplift my bailer now,  
 The Ririno-o-te-rangi,  
 To the extreme limits of the heavens,  
 To the girdle of the heavens,  
 To the stability of the heavens,  
 To the resting place of heaven,  
 Adhere to the foundation of heaven,  
 Adhere to the summit of heaven,  
 Affix it to Great Heaven above,  
 The uprising, the uplifting,  
 The insertion, the bailing out,  
 Of the water of my canoe.  
 Dry up to above,  
 Dry up to below,  
 Dry up to seaward,  
 To the Great Heavens above,  
 The bailer ; the Tipua-horo-nuku,  
 There stands the deep blue ocean,  
 There stands the reddish ocean,  
 There stands the breaking ocean,  
 There stands the surging ocean,  
 There stands the ruddy shore,  
 Houra,\* do you,  
 Dry up,  
 The water of my canoe,  
 Houra, do you  
 Dry up,  
 Dry up that colored water,  
 Of my canoe here,  
 Houra, do you  
 Dry up,  
 The sky of Tawhiri-matea† at sea—  
 Of Tu-Raka-maomao‡  
 Strike the prow of the canoe  
 Dry up effectually  
 The sea to Hawaiki.

After this the water in the canoe arose out of her. Then Turi felt quite sure that Potoru intended to kill him (by advising the course which led them to disaster). So he caught Potoru and cast him into the water. Hence is (the expression) *Hurihanga* (the capsizing, overturning). When he sank in the water came the expression *Tapō*, and the emergence to the surface was called *Maiea* (emergence).§ When Maru (the god) saw this, he flew on to the man floating along on the water, that is, to save him, at the same time calling out to Turi :

\* Said to be a man's name.

† God of gales and tempests.

‡ God of ordinary winds.

§ It is said that all these names were applied to Potoru subsequently.

"*Tama ra! Tama ra!* hold fast there; take me on board the drifting plank 'Aotea.' Take me with you, put me on board, help me in; let us direct our canoe by the great-eyed star, and it will not be long on the rising of the grimacing child (the star) that we shall reach the main land." So Potoru and the god were taken on board the "Aotea" again. It was through the god that Turi consented to take them on board. Through this incident arose the saying: "The strife of Potoru" (often applied to an obstinate person: *Ka tohe kos i nga tohe a Potoru!*"

[From the other accounts of "Aotea's" voyage it appears that the disaster she met with was after they had left Rangitahua Island, which is believed to be Sunday Island. It would seem from the fact that Turi desired to sail towards the sun-rise, that he was apprehensive they had made too much westing already to strike New Zealand. In consequence, however, of Potoru's insistence on a westerly course, they met with the disaster, and came near sinking at Te Tai-tope-ki-te-uru, which name may be translated "The-sea-cut-off-(or sinking)-to-the-west." I would suggest that from the course apparently taken that they fell in with the Minerva reef, and were nearly lost on it. Some of the expressions in the *kirakia* seem rather to favour their being near land, and the Minerva reef is dry at low water. The other name, Te Korokoro-o-Te-Parata—the throat of Te-Parata—is possibly only emblematical for the dangerous place they had gotten to, and is probably far more ancient than the fourteenth century. According to Maori story, Te Parata is the name of a monster that dwells in a certain part of the ocean, and by the inhaling and exhaling of whose breath the tides are caused. The scene with Potoru and the god Maru going to his assistance is very peculiar. Quite possibly, as so often was the case, one of the two priests was possessed of the power of ventriloquism, and thus pretended that the god Maru, which he represented, or was the medium of, spoke through Potoru as he was in the water. The "great eyed star" is said to refer to the morning star, by which Turi was advised to direct his course to ensure making land quickly, which again seems to indicate the possibility of the canoe having got too far to the westward and that they had to steer S.E. to make the coast, which they did on the west side of New Zealand, not on the east as the other canoes did; but the detail of all this is lost.]

Turi now continued his *tapuas* to hasten the progress of "Aotea" towards the land:—

Bear up, lift up,  
Arrange\* the *tapuae*.  
Fly like feathers,

\* *Rangaranga*, literally to weave; often so used in the sense of composing or arranging the words of a song, *karakia*, etc.

Sail as a bird,  
 Sail continuously.  
 It stands, it moves,  
 It slides, it slips along.  
 The son goes on  
 To his main land.  
 Dead is the son  
 Of the nautilus\*  
 We have come forth  
 To Tama-hoko-tahi;  
 To the surface,  
 To the world of being,  
 To the world of light.  
 Proceed! O Tane-waka!†  
 With thy saving prayer to the land,  
 To the firm land ashore,  
 To the firm-standing mountains ashore,  
 To the stable land ashore,  
 To the Ano-a-Tu ashore.  
 We land! we land! ashore,  
 We land! we land! by the sea,  
 We land! we land in this strange country.  
 To climb mountains, be strong!  
 To climb cliffs, be strong!  
 Thy safety, thy lord,  
 Thou shalt eat  
 The heart of this stranger.

Enough! Turi and his canoe reached the land; they landed between Kawhia and Aotea, hence the name Aotea, derived from the canoe. The canoe was hauled up, the bow being towards the sea, the stern inland. Then they proceeded to *Whaka-awhiawhi*, the crew and the canoe, and hence is the name Ka-whia (i.e., *Ka-awhia*, from *awhiawhi*, a ceremony which appears to be used to destroy any evil influences that may exist in the strange country. The *karakia* for this purpose was repeated to me, but being very *tapu*, the reciter would not consent to its being written.)

They had now arrived at Aotea-roa (New Zealand). Then Turi and the rest of them came along (southwards) overland. It was Turi who gave names to several places along the coast, such as Mokau, Ure-nui, Wai-tara, Mangati, Oakura (where Hunakiko, the sacred stone was exhibited), Wai-ngongoro and other places, right on to Patea, which he called Great-Patea-of-Turi.

Karaka seed (brought with them) were planted there, and the place was named Pou-o-Turi. Then they settled down and there was built the house Matangi-rei, on this (south) side of Patea, at Rangitāwhi (not far from the Railway Station). After this he made his

\* Said to apply to Potorn.

† Emblematical for the canoe as a child of Tane, god of trees, probably; but said to be an address to Tuau, one of the priests, to recite his *karakia*,

cultivation near Rangī-tāwhi and named it Hekeheke-i-papa. Turi's spade was named Tupu-i-whenua. When the field was planted with *kumaras*, there were eight hillocks in each of which was set a seed-*kumara*. When autumn came and the food was harvested, there were eight hundred baskets of *kumaras*.

[The story of Turi bringing with him the seed of the *karaku* tree (*Corynocarpus laurigata*) has been used by Europeans to discredit the tradition of Turi, for it grows nowhere else in the world but in the colony of New Zealand (which includes Chatham and Kermadec Islands) but if Rangī-tahua is Sunday Island, and if this was the island at which the "Aotea" canoe called, they would find the *karaka* tree growing there, and the fruit being new to them, doubtless they brought some of the seed on with them and planted it, notwithstanding that the tree is indigenous to New Zealand.]

"It is enough! Turi and his children dwelt at their home at Rangī-tāwhi, where his child Tonga-potiki was born, as alluded to in this old song:—

Great-Patea-of-Turi,  
Where was set up his house,  
Named Matangirei,  
Above at Rangī-tāwhi,  
Where Tonga-potiki was born,  
Born there.

Turanga-i-mua and Tane-roa were born in Hawaiiki, whilst (Turi's other son) Tu-taua was born at sea, hence his name Tu-taua the-sea-born.

Turi lived to be an old man, and then he departed and died at some other place, but no one knows where—perhaps he returned to Hawaiiki, he did not die in this land, he disappeared totally, and maybe he returned by aid of the *taniwhas*.

[Other accounts of Turi's death differ somewhat. Tautahi told me that his son Turanga-i-mua was a great warrior, and that he and the priest Kauika proceeded to the north on a war expedition, and on the Auckland Isthmus—then called Tamaki—defeated the Wai-o-Hua tribe in a great battle called Te One-potakataka. After that they returned homeward by the East Coast, and near Manawatu Gorge fought a great battle with the *tangata whenua* or original inhabitants, where Turanga-i-mua was killed and buried, but his bones were subsequently taken to Patea. The place where he was buried, on the old mountain track north of Manawatu Gorge, is still called Te Ahu-o-Turanga—after Turi's son. On the news reaching the old father, he suddenly left his home and disappeared for ever. It is a remarkable thing, that the Rāiatea people say that, whilst Turi never returned to his old home in Eastern Polynesia in the flesh, that his

spirit did, and used to trouble them much. I leave members of the Society to suggest an explanation of this. Turi is not singular in being supposed to have made a voyage by aid of a *taniwha*, or sea-monster; several instances are quoted in tradition. This is simply to say, in other words, that it is not now known, or forgotten, how these *taniwha*-riders came here.]

After the loss of Turi, his daughter Tane-roa married Uengapuanake, who came here in the "Taki-timu" canoe, and who was a son of Tamatea's. When the time approached for the birth of her child, Tane-roa longed for certain foods; so the dogs of Turanga-i-mua were killed for her to eat—they were killed surreptitiously by her husband as food for her. The names of those dogs were Papa-tua-kura and Mata-ware, and were of the stock brought from Hawaiki. Tane-roa incited her husband to kill these dogs; and they were cooked and eaten by her and her husband. Presently the owner of the dogs began to seek for them, seeing they were lost; he was very anxious about them. He searched, and searched in vain, and found them not. He then went to his sister and asked of her, "Hast thou not seen the dogs of thy relatives?" She replied, "No!" Turanga continued to be much grieved about his loss, and searched everywhere on his return to his home, but could find nothing of them. After a time, they were found by the eruptions of the eaters, which was due to incantations. After this it was proclaimed that the theft of the woman was discovered, whereat she was very much ashamed; so she and her husband arose and settled down on the other side of Patea (near the present town), and there built a house called Kai-kāpo, where her children were born.

When these children had grown up, the woman said to them: "Do you see the fires burning there across the river? They are those of your elder brethren (cousins); they shall be food for you!" This was a curse towards the elder branches. The people (Turi's descendants) separated from that time. The woman and her descendants lived on the north bank of the river, whilst the descendants of the sons remained on this (south side). Troubles have always existed, in consequence of the curse, between the tribes of Nga-Rauru and Ngati-Ruanui; the one killing the other, and often eating one another, even down to the days of the Gospel.

Behold them! the descendants of Turi separated; the female branch settled on the north side, and so they remain to this day.

Now, this history has been handed down from our ancestors, even from Turi, down to our parents.

The names of our *whare-wananga*, or houses of learning in which our history was taught, from the time of Turi down to our parents, are as follows:—

Name of House.	Name of Teacher
Matangirei, at Patea	Turi
Haruru-atea, at Whenuakura	Turanga-i-mua
Pa-nui-a-hae, at Rangitāwhi	Tu-taua
Te Kaha-o-Rauru	Pāka, a descendant of Tu-taua
Te Wehenga-o-Rauru	Tu-poia, a descendant of Tonga-potiki
Te Kohete-o-Rauru	Rongomai-tutaua
Te Rurunga-o-Rauru, Wai-totara	Rua-kai-whetito and Tama-rakei-ora
Puke-rimu, at Okehu	Te Ika-weu, Rangitē-pu and Pa-hoa
Te Hui-a-kama, inland Patea	Tu-te-rauhe, a descendant of Turanga-i-mua
Te Pua-o-te-rangi, at Waitotara	Hae-taura and Ue-taniwha

Behold! The following is my genealogical descent from Turi;  
they are all males, and elder sons:—

- Rauru, hence the tribal name Nga-Rauru
- Rakau-maui
- Rongo-tea
- Puru-ora\*
- <sup>1</sup> TURI
- Turanga-i-mua
- Tamatea-kopiri
- Te Ihi-o-Rongo
- <sup>5</sup> Te Mana-o-Rongo } called Te Kahui Rongo
- Te Maru-tuna } called Te Kahui Maru
- Te Maru-wehi }
- Te Maru-ariki }
- Te Maru-aitu }
- <sup>10</sup> Te Numanga
- Rangi-tauwhanga
- Whakataha-mai-runga
- Mata-te-kamu
- Uru-haha
- <sup>15</sup> Uru-te-angina
- Rangi-whakarangona
- Rangi-whakaturia
- Te Waka-tupoki
- Tama-ipo
- <sup>20</sup> Te Rae-koukou-wai
- Hiro
- Rongo-houhia
- Te Herewini
- <sup>24</sup> Hetaraka Tautahi

## APPENDIX.

### THE FINDING OF THE AWHIO-RANGI AXE.

The following account is translated and abbreviated from "Te Korimako" newspaper, No. 71, 1888, and it was written by our corresponding member, Wiremu Kauika, of the Nga-Rauru tribe of Wai-totara.

\* NOTE.—From Purqora's younger brother Paumatua descend some of the great families of the Hawaiian Islands, but this is not the place to shew that connection.

"All the people of this island have heard of the axe "*Awhio-rangi*," but hitherto none have seen it, since it was hidden by our ancestor *Rangi-taupea*, seven generations ago. It has recently been found by our people living at *Okoutuku*. A girl, named *Tomai-rangi*, who is a stranger here, but married to one of our tribe, and who was not acquainted with the tribal sacred places, went out by herself in search of *hakekakeka*, or fungus, and inside a hollow *pukatea* tree saw something gleaming which alarmed her. She rushed away crying out in alarm, whilst at the same time a fearful thunderstorm burst, with much lightning and a fall of snow, which made her quite foolish. One of our old men, named *Rangi-whakairi-one*, hearing the woman and seeing the storm, at once knew that someone had trespassed on a *wahi-tapu*, or sacred place. He therefore lifted up his *karakia*, and the storm ceased. Presently all the people assembled and the old man asked, "Which of you has been to *Te Tieke*?" The woman replied, "Which is *Te Tieke*?" "Behind there, near the bend in *Wai-one*." Said *Tomai-rangi*, "I have been there, but I did not know it was a *wahi-tapu*. I saw something there, it was like a god, and great was my fear." After this the people went to look at the object, and all recognised it (by description handed down) as *Te Awhio-rangi*. Moreover, the descendants of the guardians, *Tu-tangata-kino* and *Moko-hiku-arū* were there. (These are two *makutu*, or wizard gods, in the form of lizards, probably the people saw one near the place.) *Rangi-whakairi-one* now said a *karakia*, after which the axe was taken from its hiding-place, and all the people cried over this relic of their great ancestors, after which it was taken to the village.

The place where the axe had been hidden was known traditionally to the *Nga-Rauru* tribe, because *Rangi-taupea*—he who concealed it—had informed his people, saying, "*Te Awhio-rangi* lies hidden at *Tieke* on the flat above the cave of sepulchre." That place has never been trespassed on for these seven generations, until the 10th December, 1887, when *Tomai-rangi* found the axe.

The people of *Nga-Rauru*, *Whanganui* and *Ngati-Apa* assembled to the number of 800 on the 11th December to see the axe, which was exhibited at 5 a.m. It was placed on a post so that all might see it. Then the priests, *Kapua-Tautahi* and *Werahiko Taipuhi* (those who dictated the "*Aotea*" story, *ante*) marching in front reciting their *karakias*, were followed by all the people, each carrying a branch in their hands, to the post, where all cried over *Te Awhio-rangi*.

As they approached the spot, the thunder rolled, the lightning flashed, and the fog descended till it was like night. Then the priests repeated the *karakias*, and it cleared up, after which the people all offered to the axe their green branches, besides the following articles: six *parawai*, four *koroai*, four *paratoi*, and two *kahu-waero* cloaks.

Following the presentation, came a great wailing and crying over the illustrious axe, and then some songs were sung in which Te Awhio-rangi is referred to, one of which is as follows :—

E noho ana i te ro o toku whare—  
 O Te-Ao-kai-whitianga-te-ra, a, i,  
 Kei te mania, kei te paheke i aku taringa,  
 Me kohea to whare i tanumia ai,  
 Te muka mo to kaha whiri-kau.  
 He muka ano taku, i tu ki te aro auahi,  
 Te angiangi matangi, te whakararau o te rangi, e, i,  
 Kotia ki te uru o te rangi, te whakapakinga  
 Whakaupokoa te kaha mo nga atua  
 Mo taku toki.  
 Ka hua au, i maka ki uta, ki a Tane,  
 Maka ki tai ki a Tangaroa,  
 Hiringa wareware te ika,  
 Wareware ou taringa  
 Whakaharore popoia mango.  
 Ko Te Whakaipuihu te waka o Maru  
 Korenga te ika, i,  
 He wareware, kihai i rongo i nga tupu,  
 I te hakunetanga, i te rukuhanga matua  
 I te Kahui-Kore,  
 Ngaro atu ki te po-o-i  
 Te kitea ko Turou-Pokohina,  
 Whakaaturia niu wananga  
 Ko Hāhau-tunoa te waka o Te Kahui-rua  
 I ruku ai nga whatu, u, i  
 Ka rewa ki runga ra  
 Ko te whatu a Ngahue,  
 Hoaina, ka pakaru,  
 Te Horutu-whenua, te Horutu-maunga  
 Ko Tumutumu-ki-rangi,  
 Whakarawea ki a Kewa,  
 Ko te Kauri-whenua,  
 Whakarawea ki a Maui  
 Ko te Ihono ko Te Awhio-rangi  
 Whakarawea ki a Rongo  
 Haua iho ko Teretere-ki-ao,  
 Ko te Kopu-huri, te ika,  
 Kia rongo mai koe,  
 Ehara i te toki Ihu-wareware  
 Ko te aitanga tera a Hine-poa, Ira-pawake, e, i,  
 Noku te tipuna i whiti ki rawahi  
 Ko Torokaha, ko Te Rangi-amio te waka, a, i  
 He waka utanga nui taku waka  
 Ko Torohaki-uaua, ko Whakamere te ika,  
 He waka aha tou waka?  
 Te waka hoenga, nga hoenga papake,  
 Hoenga parareka  
 Te taroa te ngoringori ki runga, a, i.



There are a great many songs about Te Awhio-rangi. In appearance this axe is ruddy (*kura*) like a china cup, but it is also like the breast of the Pipiwharauoa (the little cuckoo, *i.e.*, striped), at the same time it is like nothing else. One's likeness can be seen in it. It is eighteen inches long and one inch thick, the edge is six inches broad, and the slope of the sharp edge is two and a half inches, and it is shaped like an European adze.

This axe was sought for by our ancient ancestor Rua-titi-pua in the Kahui-kore, and he brought up the "Stone of Ngahue," *i.e.*, Te Awhio-rangi. [Here our author shows his want of historical criticism, for Ngahue, the discoverer of the greenstone, flourished ages after the Kahui-kore, which are some of the early stages of creation.] Ngahue devised the axe to Tāne at the time that the Heavens embraced the Earth, and with it Tāne severed the muscles of Heaven and Earth. When they were separated Tāne received the name Tāne-toko-rangi (or Tāne-who-propped-up-the-heavens).

Te Awhiorangi hence became the *māna* for all axes in this world. [In this connection, probably *māna* may be translated as the "prototype," but in a supernatural sense.] The case, or covering of Te Awhio-rangi, was named Rangi-whakakapus, the lashing (of the axe on to the handle) was called Kāwe-kairangi; the handle was called Mata-a-heihei. The axe descended in the line of elder sons from Tāne-toko-rangi down to Rakau-maui, and from him to his great grandson Turi, who brought it across the seas in the "Aotea" canoe to New Zealand. Turi bequeathed it to his first-born son, Te Hiko-ote-rangi\* (? Turanga-i-mua), and from him it descended to Rangi-taupea, who hid it in his sacred mountain of Tieke, at Moerangi, as related in the following fragment of an old song:—

E amo ana a Rangi i tana toki,  
Ko Te Awhio-rangi  
E whiri ana i tona kaha.  
Ko te rangi-whiri-rua a Pare-te-rangi,  
Ko Whakakapua.  
No te haurarotanga  
Ko te Kaha-a-Paepae.  
I whakarawea ki a Ru,  
Ko te waro-uri,  
Hoake ki a Tane,  
Ko te mau tongatea,  
Ko te mata toki i tika,  
Tuaia ki te tangata  
Ka urupa te toki  
Ka eke i Moerangi-e—

\* No such name as this for a son of Turi's is known. It may be, however, a second name for Turanga-i-mua.

[Our fellow member, the Rev. T. G. Hammond, of Patea, secured a sketch of this celebrated axe from a native who had seen it, and from this it is obvious that it is unlike the ordinary Maori axe in shape and size. It will possibly turn out to be—when we can see it—one of the great axes made of the giant *Tridacna* shell of Polynesia, which W. Kauika's description, as to its being like a "china cup," seems to support.

The axe is well-known to other tribes, and, indeed, has been claimed by some, who all acknowledge its age, and that it was brought from Hawaiki. Like so many of their ancient possessions it is endowed by the Maoris with supernatural powers, and in Kauika's account is said to have been used by Tane, the god, when he separated Heaven and Earth. This is, of course, a subsequent gloss invented by some one of its owners to give additional lustre to this celebrated axe, which is looked on as a god. The translation of the songs must await help from the learned men of the tribe. They are full of historical allusions but imperfectly known to me.]



## A SONG OF SAVAGE ISLAND (NIUĒ).

COMMUNICATED BY EDWARD TREGEAR.

THE following story was chanted by the King of Niuē and his nobles as a welcome to the Right Hon. Mr. Seddon, in May last. It was said to be so old a song that few if any of the younger people present could understand it. The Rev. Mr. Hutchin, of Rarotonga, has furnished the translation here given. It is remarkable as showing that the change in the language of Niuē, which makes that dialect almost incomprehensible to the Maori, Tahitian, Rarotongan, &c. (though much easier to a Tongan), is of very recent date, since any good Polynesian scholar could understand the drift of the ancient story :—

Tu la i ō. Tagaloa ho motu kotofatofa,  
ti mafola ia tu i. Niuē hafagina  
vaha ke hake mai.

O Tangaroa, thine is the land of  
wisdom! Niuē is always at peace  
when you come.

### Chorus.

Pu mo e fonu ko e ika tapu ia he  
moana. Tagaloa ho lagi mamao ē.

The Turtle and the Shark are sacred  
fish that dwell in the ocean. O  
Tangaroa from the far-off sky (land).

He uhila kua lapa tata mai, fatiia ho  
la tavahi mata, Pogipogi to uhu ke  
liogi.

The Lightning has suddenly played,  
shattered is the green *tavahi* (a  
strong kind of tree). In the morning  
let us wail and pray.

### Chorus.

Pu mo e fonu, &c.

The Turtle and the Shark, &c.

Tagaloa ho motu ke tofatofa\* tapu ia  
he moana, Tagaloa he lagi mamao  
ē. Lapa uhila lapa kua toga, uluola  
tapu kia Tagaloa, fakatoka ke hataki  
e fono, ke alito aki e liualagi.

O Tangaroa, thine is the land of sacred  
wisdom. O Tangaroa from the ocean,  
from the far-off sky. The Lightning  
played; it played from the South.  
O Sacred Head to Tangaroa, the head  
and leader of Parliament, making  
laws precious as the apple of the eye  
and sacred as the inner heaven.

\* NOTE.—The words probably should be as in first verse, but the original has this difference.

*Chorus.*

Pu mo e fonu, &amp;c.

The Turtle and the Shark, &amp;c.

Maui tu taha i Paluki, Ke takono e lagi  
kua mamaʻa.O Maui who came to Paluki (a place in  
Niuē) from dwelling in the sky (outer  
world) far away.*Chorus.*

Pu mo e fonu, &amp;c.

The Turtle and the Shark, &amp;c.

Ati kula mo e hina Tagaloa ne alito  
aki e fonua galo.Red and white art thou, O Tangaroa,  
precious one from the unseen country.*Chorus.*

Pu mo e fonu, &amp;c.

The Turtle and the Shark, &amp;c.

Niu tu ei Tonatonamohola agi valu e  
matagi ke haia.O Coconut Tree, standing at Tonato-  
namohola (a breezy spot on Niuē),  
where the light winds of heaven con-  
verge, &c.*Chorus.*

Pu mo e fonu, &amp;c.

The Turtle and the Shark, &amp;c.



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The following books, pamphlets, &c., were received :

- 1052 *La Géographie*. No. 11, 15th November, 1900
- 1053       "               "   9, 15th September, 1900
- 1054       "               "   6, 15th June, 1900
- 1055 *Revue de l'Ecole d'Anthropologie*. X-XI., October-November, 1900
- 1056 *Bulletin de la Société d'Anthropologie*. (IV<sup>e</sup>. Serie)
- 1057 *Bulletins a Memoires de la Société Anthropologie*. No. 1, 1900
- 1058 *Register Babad Tanah Jawi*. Deel LI. 4e Stuk.
- 1059 *Taal-Land—En Volkenkunde*. Deel XLII.
- 1060 *American Antiquarian*. Vol. XXII., No. 6
- 1061 *Seventh Annual Report Hawaiian Historical Society*
- 1062 *O le Sulu Samoa*. January, 1899
- 1063 *Queen's Quarterly, Canada*. Vol. V., No. 2
- 1064 *The Geographical Journal*. Sept., Oct. and Dec., 1900
- 1065 *Na Mata, Fiji*. January, 1901
- 1066 *Journal of Royal Colonial Institute*. Vol. xxxii., Part 1
- 1067 *Piptwharauoa*. No. 35
- 1068 *Boletin de la Real Academia de Ciencias Y Artes*. No. 27, vol. i.
- 1069 *Edwards' Oriental Catalogue*
- 1070 *Süd-Amerika*               "
- 1071 *Ostasien*               "

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